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GRAMMATICAL NOTES ON THE
LANGUAGE OF THE TLINGIT INDIANS

BY

FRANZ BOAS

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FOREWORD

This book is the result of two months' collaboration between Mr. Louis Shotridge of the University Museum and Dr. Franz Boas of Columbia University. Mr. Shotridge is a full-blood Chilkat Indian and was born at Kluckwan on the Chilkat River. He has been a member of the University Museum staff since 1912. In the winter of 1914, by special arrangement, he went to New York to study linguistics with Dr. Boas and during that time he supplied the material which, under Dr. Boas' critical treatment, has taken the form which is here presented.

G. B. GORDON

Director

July 14, 1917

PREFACE.

THE following notes on the Tlingit language were obtained from Mr. Louis Shotridge, who spent about six weeks in New York during the winter of 1914-15. I had only a limited amount of time to devote to work with him, and for this reason my notes are not exhaustive. The structure of the Tlingit language is such that it would require much labor and an ample amount of accurately recorded material for a complete presentation of the structure of the language.

The material obtained from Mr. Shotridge was supplemented by a study of the Tlingit texts published by Dr. John R. Swanton.¹ Some of the fundamental traits of the language have been described by Dr. Swanton in his sketch of the Tlingit grammar,² but the notes collected by me contain a sufficient number of new points to make the presentation of another, incomplete grammar worth while.

In the following pages, when quoting from Dr. Swanton's texts, I have adopted his spelling except in so far as I have used the equivalents of the recently adopted phonetic alphabet for rendering Indian languages wherever the equivalent could be determined with certainty.³ Examples taken from Dr. Swanton's texts are marked by an asterisk.

¹ Tlingit Myths and Texts (Bulletin 39 of the Bureau of American Ethnology). Washington, 1909.

² Tlingit, an Illustrative Sketch (Handbook of American Indian Languages, in Bulletin 40, Part 1, of the Bureau of American Ethnology). Washington, 1910.

³ Phonetic Transcription of Indian Languages. Report of Committee of American Anthropological Association. Smithsonian Miscellaneous Collections, Vol. 66, No. 6 (Publication 2415). Washington, 1916.

There is a considerable amount of uncertainty in regard to the quality of some of the vowels recorded by me, particularly in regard to the use of *a*, *ε*, and *e*, which is due to difference of pronunciation in rapid and slow speech. I discovered the significance of some of these differences in the course of my work, and had not the time to revise the whole material.

The text given at the end of the sketch was written by Mr. Shotridge, and the first part was rewritten by me from dictation by Mr. Shotridge.

I am indebted to Dr. G. B. Gordon for the opportunity that was given to me by the visit of Mr. Shotridge.

FRANZ BOAS.

COLUMBIA UNIVERSITY,
NEW YORK, OCTOBER, 1916.

PHONETICS (§§ 1-9).

SOUNDS AND SOUND-GROUPINGS (§§ 1-4).

§ 1. CONSONANTS.

	Stops.			Spirant.			Affricative.			Nasal.
	Surd.	Sonant.	Fortis.	Surd.	Sonant.	Fortis.	Surd.	Sonant.	Fortis.	
Alveolars . .	<i>t'</i>	<i>d</i>	<i>t̥</i>	<i>s</i>	—	<i>ś</i>	<i>ts</i>	<i>dʒ</i>	<i>tʃ</i>	<i>n</i>
				<i>c</i>	—	—	<i>tc</i>	<i>dʝ</i>	<i>tɕ</i>	—
Palatals . . .	<i>k'</i>	<i>g</i>	<i>k̥</i>	<i>x</i>	(<i>y</i>)	<i>χ</i>	—	—	—	—
Labialized										
palatals .	<i>k''</i>	<i>g''</i>	<i>k̥''</i>	<i>x''</i>	(<i>w</i>)	<i>χ''</i>	—	—	—	—
Velars . . .	<i>q'</i>	<i>g</i>	<i>q̥</i>	<i>ɣ</i>	—	<i>ɣ̥</i>	—	—	—	—
Labialized										
velars . .	<i>q''</i>	<i>g''</i>	<i>q̥''</i>	<i>ɣ''</i>	—	<i>ɣ̥''</i>	—	—	—	—
Laterals . . .				<i>l</i>	—	<i>l̥</i>	<i>ɭ</i>	<i>ɭ</i>	<i>ɮ</i>	—
Breathing .	<i>h</i>									
Semi-vowels	<i>y, w</i>									

The most striking characteristics of this series are the absence of all labials, the lack of almost all voiced spirants, and the occurrence of very strong glottalized spirants. The surd stops are strongly aspirated.

If I understand Dr. Swanton correctly,¹ the sound *y* occurs only in the southern dialects, but is replaced by *y* among the younger generation. In 1886 I heard it distinctly and without any tendency to merge into *y* when taking down notes from a Stikine Indian. In the northern pronunciation of Mr. Shotridge

¹ See p. 165.

it is replaced by *y*. In those cases in which from other sources the etymological value of *y* could be determined as *y*, I have so written it, because the behavior of the two sounds is quite different. In Mr. Shotridge's pronunciation there is, however, no difference whatever between *y* and *y*.

The spirant fortes are pronounced with high pressure, the glottis and nose being closed. The pressure is produced entirely with the tongue and the soft palate. The sounds are of short duration. The stopped fortes are produced in the same manner. Swanton writes throughout *q̣* in place of *q̣* and *q̣*, and *ɫ* [ɫ'] in place of *ɫ*. I am unable to tell whether or not there is an actual difference of this kind in the southern dialect.

The affricative fortis *tʃ* is very rare in terminal position.

Labial *m* of foreign words is throughout replaced by *w*: for instance,

tʃutsxan Tsimshian (*tʃem-cián*) 254.11

t'awé mountain-sheep (Tinneh *t'ámé*)

wàtslx caribou (Tinneh *màtsl'*)¹

Initial vowels open with a glottal closure. For this reason all terminal consonants may be followed by a glottal stop,—a condition which must not be confounded with the fortis, in which the glottal closure accompanies the articulation of the vowel, and in which the sound is formed with high air-pressure and greater muscular tension.

§ 2. VOWELS.

The following vowels occur:—

a	e	i	u
ɑ	ɛ	ɪ	ʊ

¹ Both Tinneh words, according to Mr. Shotridge.

The quantitative value of vowels varies considerably. Unaccented syllables tend to have open vowels, which is due to the lack of intensity of movement. When *u* and *v* are in contact with velars, they are apt to assume a less rounded character, and verge on *o*, rarely on *ɔ*. In rapid speech the combination *wα* and *α* following a labialized *k* approach the sound *ɔ*.

§ 3. PITCH.

Vowels have well-marked pitch. They are high, low, or indifferent. The actual difference between high and low pitch is not very great, the ratio of vibrations being about 14 : 15, as shown on Plate I, which illustrates also the differences in quantity. Low pitch is indicated by the grave accent; high pitch, by the acute accent. Examples of words that differ in pitch only, are the following:—

<i>là</i> king-salmon	<i>lá</i> board
<i>xàt'</i> root	<i>xát'</i> salmon
<i>t'il</i> scar	<i>t'íl</i> shoe

Many suffixes are of indifferent pitch. If these are added to a stem with high pitch, they have the low pitch; if they are added to a stem with low pitch, they take the high pitch.

<i>dùlàyì</i> his king-salmon	<i>dùláyì</i> his board
<i>dùxàdì</i> his root	<i>dùxádì</i> his salmon
<i>dùt'ilì</i> his scar	<i>dùt'ílì</i> his shoe
<i>núgùn</i> having been sick	
(<i>< núk''-yìn</i>)	
<i>xàcín</i> having cut (<i>< xàc-yìn</i>)	

The high pitch is always accompanied by greater stress; but, according to Mr. Shotridge's feeling, the pitch is essential, the stress accidental; for when words were intentionally mis-

pronounced, with stress accent on a low-pitch vowel, he interpreted them regularly according to the pitch values of the vowels.

In Swanton's texts the stress accent stands often on the high-pitch vowels.

**ĩĩ'di* 262.6 = *'it'idè* to the place

**ĩngi't* 351.4 = *ĩngit'* Tlingit

**duyē'kq!i* 340.2 = *dùyé'xì* his spirits

Pitch is used with great frequency to distinguish between tenses of certain verbs.

<i>xàc</i> past	<i>xác</i> future	to cut
<i>q'in</i> "	<i>q'in</i> "	to fly
<i>hàn</i> "	<i>hán</i> "	to stand

The pitch of stems is not absolutely stable. When certain stems enter into compounds, they lose their high pitch and take low pitch.

<i>cá</i> head	<i>càgùgé</i> big-headed
<i>gáts</i> leg	<i>gàtsk'vlayát</i> long-legged
<i>xùts nùwú</i> bear's fort	<i>xùtsnùwú</i> Bear Fort (a place name)
<i>'ák'</i> little lake	<i>'àk'qwán</i> Little-Lake-Tribe

§ 4. POSITION OF SOUNDS AND SOUND-CLUSTERS.

All sounds may occur in initial position. Sonants do not occur in terminal position, with the possible exception of *y*. This cannot be decided from the available material on account of the acoustic identity of *y* and *ɣ*. The semi-vowels *y* and *w* do occur in terminal position. The fortis *ɬ*, *q̣*, and *q̣''* have also not been observed with certainty in terminal position. In all cases where these occur in Swanton's material, and which I tested, Mr. Shorridge pronounces *ɬ*, *ɬ*, *ɬ''*, *ɬ*, or *ɬ''*, as the case may be.

Clusters of consonants are exceedingly rare in initial position. I found only *tcxánk* GRANDCHILD.

They are rare in terminal position in stems. Among the verbal stems given in § 49, I found only the following ending in consonantic clusters:—

<i>cuwq</i> to laugh	<i>k'iks</i> to shake
<i>nalx</i> wealthy	<i>xixtíc</i> to be suspended

Among the monosyllabic nominal stems given in § 48, I found the following ending in consonantic clusters:—

<i>šaxl</i> devil's-club (<i>Fatsia horrida</i>)	<i>ts'vtsk''</i> bird
<i>'ixl</i> shaman	<i>tsátk'</i> gopher
<i>sáqs</i> a species of tree used for making bows	<i>ts'lsk''</i> moose
<i>gántc</i> leaf-tobacco 329.5;	<i>ts'vsk''</i> owl
342.1	<i>kínk</i> stale salmon-head 278.3
<i>yáx''tíc</i> sea-otter	<i>t'inx</i> <i>Arctostaphylos uva ursi</i>
<i>xixtíc</i> frog	<i>š'écx''</i> bluejay, blue
<i>vatk'</i> ground	<i>*kwatx</i> green fern-roots 358.7, 9
<i>núsk''</i> wolverene	<i>cátx</i> elder sister
	<i>t'áql</i> hammer

I have omitted terms of relationship terminating in *-k'*, because these are diminutives. It will be noticed that among these 18 words, 13 are names of animals or plants, many of which may be loan-words. This is particularly probable for the words ending in *-k* and *-k''*, which resemble in form Tsimshian words.

When a consonantic suffix is attached to a stem, terminal sound-clusters originate. This happens, for instance, with the endings *-k'*, *-t*, *-tíc*, and others.

Consonantic clusters originating by composition in the middle of the word are also unrestricted. Since, however, no stem or affix ends in a sonant, a sonant never occurs as first element in a consonantic cluster.

PHONETIC PROCESSES (§§ 5-9).

§ 5. INTRODUCTORY.

There are no phonetic processes that occur consistently whenever sounds appear in definite combinations. It seems that all of them are confined to cases of contact between stem and certain grammatical endings or between affixes.

§ 6. VOICING OF SURD CONSONANTS.

Aspirate surd stops and affricative surds become sonants before vocalic suffixes.¹ In all cases in which they are followed by a vowel preceded by glottal closure, they remain unchanged.

<i>ɣàt'</i> root	<i>dùɣàdɪ</i> his root
<i>'at'</i> to go (pl.)	<i>àdɪn</i> having gone
<i>ɣék'</i> spirit	<i>dùɣégɪ</i> his spirit
<i>ɣàk''</i> canoe	<i>dùɣàgú</i> his canoe
<i>'ùk''</i> to boil	<i>wùt'ùgún</i> it has boiled
<i>wàq'</i> eye	<i>dùwàgɪ</i> his eye
<i>k'èl'</i> dog	<i>dùk'èlɪ</i> his dog
<i>xwáL</i> tired	<i>xwèLín</i> he was tired
<i>xɪL</i> to fish with rake	<i>xɪLà</i> herring-rake
<i>ɣáq'</i> to pull	<i>k'ayága</i> stern-sheets (=puller)

The noun *'it'* PLACE apparently forms an exception: the *t* does not change before suffixes.

ɣàn 'it'i fireplace

NOTE.—In Swanton's texts, *awe* and *ayu* are written as though they were suffixes, the *a* not being preceded by a glottal closure. Mr. Shotridge pronounced them with glottal closure, so that they did not affect the preceding consonants. His treatment of these elements may be seen from the text § 53.

¹ Swanton, p. 165.

In stems, aspirate surds and affricative surds followed by vowels are of common occurrence: for instance,

<i>t'ù</i> mind	<i>tcúx̣^u</i> to rub body
<i>q'á</i> man	<i>tsin</i> strong
<i>k'ú</i> to know	<i>ɬáq'</i> to overcome

A few examples of surds before a glottalized vowel are,—

<i>dùit'</i> 'axalgin when I looked at him
<i>xàcìgúk'</i> 'at'ínt' I know how to shoot

Initial *h*, *y*, and *w* do not produce the voicing of preceding surds.

<i>wùtc' bás x̣agux̣daáx̣</i> they heard each other
<i>x̣át' yàwluáx̣</i> I was blown away
<i>ɬ'él x̣át' wùgwàt</i> he did not strike me
<i>dís wàq' yik' yádì</i> man in moon (=moon eye inner child)

Surd continuants do not change, since the series of voiced spirants, except *y*, is missing. I have not found any cases of changes from *x* to *y*.

Fortes also remain unchanged before suffixes.

NOTE.—In the first person of several modes, *q* and *k* occur in place of *g* and *g* of other persons (see p. 58).

§ 7. DROPPING OF CONSONANTS.

The consonant *y*, when following another consonant, is dropped.

<i>gás</i> post	<i>dùgásì</i> his post
'àn town	<i>yíic 'aní</i> your father's town
<i>yùw</i> stomach	<i>t'àn yùwú</i> sea-lion stomach (see also
	§ 8 for change from <i>i</i> to <i>u</i>)
<i>xwáɬ</i> tired	<i>xwèɬín</i> having been tired

NOTE.—The stem *xix* TO RUN, when preceded by the classifier *c*, becomes *cix*.

yàwòcixì when she had run 254.3 (<*yà-wò-c-xìx-yì*)

§ 8. VOCALIC HARMONY.¹(a) Effect of *u* and of labialized *k*-sounds.

The vowel *u*, the semi-vowel *w*, and all labialized palatal and velar *k*-sounds, bring about the labialization of many *k*-sounds immediately following them. In this case *y* becomes *w*. This rule applies only to certain suffixes and prefixes. It does not imply that *k*-sounds of the stem, when following a *u*, *w*, or a labialized *k*-sound, are assimilated, as is illustrated by the following examples:—

<i>dùyít'k</i> her little son	*'acwugéx' he threw him 270.8
<i>quk'it</i> to pick berries	<i>cùk'á</i> ahead of me (<i>cu</i> + <i>k'á</i>)
<i>k'uxidà</i> brush, pencil (<i>xit'</i>	<i>wvxix</i> it fell
to draw)	<i>x'águgé</i> big-mouthed
'acwuxict' he whipped him	
290.6	

The only exception that I have found is a change of *yał* LONG to *wał* after *u*.

'ak'ùwálì its length (< *a-k'u-yáł-i*)

Labialized *k*-sounds may also follow other vowels.

yàk'' canoe

yàk' mussel

The principal elements affected by the assimilation here referred to are *k*-suffixes, the pronoun of the first person, the suffixes *-yi* (§ 38, p. 87) and *-yin* (§ 36, p. 84), and the prefix *ya*, the last-named only after *u*.

lil inúgúq'' do not be sick! (*lil i-nuk''-iq*)
gùx''x'' slaves (*gùx''-x'*)
yàáw-k'' a little strap (*yàáw-k'*)

¹ Swanton, p. 165.

In pronominal combinations (§§ 25, 26) in which a *k*-sound follows a *u*, weak labializations are found. In slow pronunciation these tend to disappear.

k'vq''alásín I shall hide it
gùx''lísín I hid it for myself

The *x* of the incorporated noun *xá* MOUTH is also labialized when following a *u*.

yùx''axat'ánk' I am talking (*yù-x'a-xa-t'án-k'*)

By far the most numerous cases are assimilations of the suffixes *-yi* (§ 38) and *-yin* (§ 36, p. 84). When following a *u*, these suffixes become by assimilation *-wu* and *-wun*; when they follow a *w* or a labialized *k*-sound, the *y* drops out, and the endings are *-u* and *-un* (see § 7).

dùnùwú his fort (<*du-nù-yi*)
dùtùwú his nose (not of his own body) (<*du-tu-yi*)

dùlùgú his king-salmon (<*du-luk''-yi*)
dùyàgú his canoe (<*du-yàk''-yi*)
hittágù house-timber (<*hit-táq''-yi*)
'àyááwù its handle (<*'à-yà-áw-yi*)
'úxùn having blown (<*'úx''-yin*)
cùwgun having laughed (<*cùwq''-yin*)

The same assimilation occurs if a labialized *k*, the labialization of which may be original or due to assimilation, is followed by one of the suffixes *-yi* or *-yin*.

dùíc gùx''x''ú his father's slaves (*du-íc gùx''-x''-yi*)

The *y* of the suffix *-ya* (§ 39, p. 92) is not assimilated by preceding *u*.

The verbal prefix *ya-* (§§ 13, 16) becomes *-wa* after *u*.

xàt' 'uwadjáq' he killed me (*xàt'* 'u-ya-djáq')

(b) Labialization after *a*.¹

In a limited number of cases *a* has the effect of labializing the following *k*-sound. We find—

qáwu its man (*qá-yi*) *nàwín* having died (*nà-yin*)

Nouns ending in *a* labialize the diminutive ending *-k̥*.

'á^h*k̥* a small pond ('á-*k̥*) *tà^hk̥* a small spring-salmon (*tà-k̥*)
'à^h*k̥* a small thing ('à-*k̥*)

This happens also in words that introduce an *a* before the diminutive *-k̥*.

bì'ná^hk̥ a little water (*bìn-k̥*) 'è^h*xák̥* a little grease ('è^h*x-k̥*)

When the suffix *-yi* follows the labialized diminutive, it undergoes the regular change to *-u*.

dùák̥u his little pond (*du-á-k̥^h-yi*)

Quite exceptional seems—

dùt'ànú its navel (*du-t'àn-yi*)

§ 9. CHANGE OF *a* BEFORE CERTAIN AFFIXES.

Stems ending in *a* change their stem-vowel before a number of suffixes. These are particularly *-tc* EVERY TIME (see § 36, p. 82), and *-x* (see § 36, p. 83).

<i>q'a</i> to say	* <i>dosqétc</i> they always said 255.1
<i>ya</i> to happen	<i>dàk' k'àdàyétc</i> it has happened often
<i>t'à</i> to sleep	* <i>Lēl wutē'x</i> he did not sleep
<i>t'á</i> to boil	<i>t'éx</i> boiled food

Also

sa to breathe *dìsé^hk̥* he is breathing

¹ Swanton, p. 166.

This change occurs very frequently with the incorporated noun *ḡa* MOUTH. I am not able to determine the rules under which this change occurs.

ḡàdḡ ḡàk"ḡàt'án he will talk to me

'àt' ḡḡwàt'án he spoke to it

It seems that the contraction with the classifier *yà-* brings about the change.

Similar changes occur in the verbal prefix *yà*, *yè* DOWN (see § 31, p. 73).

yèk"q"àsáín I shall carry it down

yàq'àsáín after I had carried it down

MORPHOLOGY (§§ 10-47).

§ 10. INTRODUCTORY.

The denominating, predicative, connective, and formative elements of which the Tlingit sentence is built up are almost throughout monosyllabic. A small number of nouns and verbs occur that have more than one syllable, and that defy further analysis. From the simple nominal elements new concepts are formed by composition, and certain nouns which designate parts of the body or locative ideas enter as qualifying elements into the verbal complex. No compound verbal ideas occur that originate through composition of verbal stems.

The significance of the stem is modified by internal changes, which affect pitch and quality of the stem-vowel, but which in some cases extend farther, certain consonants being either added or omitted.

The stems, modified in the manner before indicated, with or without suffixes, form the elements of the sentence.

The stems are preceded by prefixes which, in the modern form of Tlingit, are of a highly formal character, but which bear clear evidence of having served the purpose of classifying objects according to form. They undergo modifications according to the modal form of the verb and according to the definiteness or indefiniteness of action in regard to object and time; one group of modifications serving to designate specific objects, while another one designates generalized action or indefinite objects (as I WASH IT and I AM WASHING). Another group of

modifications expresses definite time, and the correlated group indefinite time.

These are preceded by the pronominal subject, which is closely associated with temporal and modal elements. Before these stands the pronominal object. A number of elements, largely of nominal origin, may be introduced at the very beginning of the verbal complex. A very few elements, designating general locative ideas or parts of the body, are incorporated and stand with the pronominal object or in its place.

Certain modal forms are expressed by suffixes which follow the whole verbal complex.

In the pronominal forms, singular and plural are distinguished. Exclusive and inclusive first person plural are not differentiated. In connected discourse in which several third persons appear, these are distinguished with great care. Subjective, objective, and possessive pronouns are expressed by separate forms, the last-named two classes being closely related.

The syntactic function of the noun is expressed by means of a few nominal suffixes, which indicate its relation to the verb. A considerable number of locative nouns which appear in apposition to the more specific nouns carry these suffixes, so that in many cases the noun has no modifying elements.

The syntactic relation between nouns is expressed by juxtaposition, changes of pitch, and by means of a possessive suffix.

The verbal complex is built up on the basis of the verbal stem, with its modifying affixes, the stem undergoing inner phonetic modifications referred to before.

Both nominal and verbal stems may be developed by means of suffixes, which qualify the fundamental idea in regard to concepts of size, number, and time. The specific ideas that are thus expressed are diminutive, augmentative, number,

certain types of repetition, past time, and related concepts. According to the character of these ideas, some of the suffixes are adnominal, others adverbial, still others both adnominal and adverbial.

A number of nominal ideas—such as instrument, nomen actoris, and abstract nouns—are developed from verbal stems by means of suffixes. One of these, besides forming a variety of nominal concepts derived from the verb, expresses the possessive relation of nouns.

The modality of the sentence is expressed by a large number of adverbs. Its relation to other parts of the discourse is determined by conjunctions.

Subordination of clauses is throughout effected by nominalization of phrases, which are then given their syntactic function by means of the syntactic nominal suffixes referred to before.

The processes used for grammatical purposes are juxtaposition, prefixing, suffixing. Position of the word-clusters and particles is comparatively free. Internal changes of the stem are confined to vocalic changes and the addition or loss of certain consonants. There is no reduplication.

THE VERB (§§ 11-34).

§ 11. STRUCTURE.

The verbal forms are built up of a number of elements that enter into very intimate phonetic relation. These are in order—

- | | |
|-------------------------|------------------|
| (1) Locative prefixes. | (5) Classifiers. |
| (2) Object. | (6) Verbal stem. |
| (3) Modal prefixes. | (7) Suffixes. |
| (4) Pronominal subject. | |

1. LOCATIVE PREFIXES.—A number of locative elements occupy first position in the verbal complex. These express ideas like UP, DOWN, ALONG, etc. While their fundamental significance seems well established, they are used in many cases as purely formal elements. They are related to locative nouns.

2. OBJECT.—Next in order follow the pronominal object and, in some cases, one of a small group of incorporated nouns, most of which designate parts of the body. Although in most cases the meaning of these nouns is clear, there are also a number of cases in which they have assumed almost formal values.

3. MODAL PREFIXES.—The elements of this series indicate primarily temporal and semi-temporal relations. Their use, however, is rather irregular. They express completion, progression, future, and temporal subordination. The use of these elements is not entirely free. Certain ones are used with certain tenses and with certain locative prefixes of the first group. In negative sentences these appear modified.

4. PRONOMINAL SUBJECT.—On account of frequent contractions, the order of this group and the preceding one is not quite fixed, but the simpler forms suggest that the modal (temporal) prefix precedes the pronominal subject.

5. CLASSIFIERS.—Immediately preceding the verbal stem are found a number of elements whose original function seems to have been to indicate the form of the subject or object of the verb. According to mode and other incidents, their forms show certain variations. In most cases the use of these elements is purely formal.

6. VERBAL STEM.—Almost all verbal stems are monosyllabic. They undergo internal changes according to tense and mode; and, according to the character of these changes, several types of verbs may be distinguished.

7. SUFFIXES.—Most of these modify the verbal stem. There are, however, a few that have syntactic values.

Examples of composition of this type are the following:

Locative.	Object.	Incorporated Noun.	Modal Prefix.	Subject.	Classifier.	Stem.	Suffix.	
—	ɣàt'	—	—	—	yà	núk ^u	—	I am sick
—	ɣàt'	—	wù	—	sì	núk ^u	—	it made me sick
yà	—	—	gà	ɣà	—	djàq'	—	when I begin to kill
—	—	t'u	—	ɣà	—	núk ^u	—	I am feeling it
yàk'a	—	—	nà	ɣ	cà	ɣil'	—	it begins to be polished on its surface
yà	ɣàt	yà	nà	—	l	sik'	—	it is detaining me (yà=face)
k'è	—	ɣà	w	—	dì	t'à'n	—	he spoke (=he moved mouth up)
—	—	—	—	dù	—	q'ètē	nutē	they always threw them off
—	—	—	'ù	—	dà	xwēL	tē	he is tired every time

§ 12. INNER CHANGES OF VERBAL STEM.

Three fundamental forms may be distinguished in the verb, which we will designate as inchoative, past, and future. The same forms occur in other modes, but their use is most regular in the three tenses just named.

Accordingly we may distinguish between—

- (1) Verbs of one form.
- (2) Verbs of two forms of the type: open high pitch for inchoative; close high pitch for future and past.
- (3) Verbs of three forms of the type: open high pitch for inchoative; close low pitch for past; close high pitch for future.

- (4) Verbs of two forms of the type: open high pitch + *n* for inchoative; (close) high pitch for past and future.
- (5) Verbs of three forms of the type: open high pitch + *n* for inchoative; close low pitch for past; close high pitch for future.
- (6) Verbs of four forms of type (3), which lose their terminal consonant and have open vowel of high pitch in the imperative.
- (7) Verbs of three forms of type (3), but with change of vowel for inchoative (*én, ù, ú*).

In the following list of types¹ I indicate open vowel by (*a*); closed vowel, by (*a*).

Type 1. Verbs of One Form.

<i>'í</i> to cook	<i>śúw</i> to chop
<i>'úx</i> to blow	<i>gèq'</i> to be stingy
<i>wús</i> to ask	<i>lèx</i> to dance
<i>núk^u</i> to be sick	

Type 2. Verbs of Two Forms: (*á*) Inchoative; (*á*) Past and Future.

<i>yát', yát'</i> long	<i>náq', náq'</i> to stand
<i>yúk^u, yúk^u</i> to shake	<i>gán, gán</i> to burn
<i>téx, téx (?)</i> to pound	<i>gú, gú</i> happy
<i>t'íté, t'úté</i> to rub paint on	<i>k'ít', k'ít'</i> to pick berries
<i>tc'úk^u, tc'úk^u</i> to soften skin	<i>kén, kén</i> to jump
by rubbing	<i>gil, gil</i> to grind
<i>ná, ná</i> to drink	<i>xáx^u, xéx^u</i> to sleep (pl.)
<i>tc'úx^u, tc'úx^u</i> to rub body	

¹ I discovered these internal changes after having collected a considerable number of verbal forms, and time did not suffice to check all forms. It is therefore quite possible that some of the verbs may have been erroneously classified.

Type 3. Verbs of Three Forms: (á) Inchoative; (à) Past;
(á) Future.

This is by far the most common type.

'áx, 'àx, 'áx(?) to carry blanket	cúwq', cùwq', cúwq' to laugh
'áx, 'àx, 'áx to hear	djáq', djàq', djáq' to kill (singular object)
'ín, 'àn, 'ún(?) to shoot	né, nè, né to work
yítc, yìtc, yítc to fly	néx, nèx, néx to save
bán, hàn, bán to stand	ník', nìk', ník' to tell
bác, hàc, bác to drift	gùq', gùq', gúq' to throw a spear
bùn, hàn, bún to sell	gwál, gwál, gwál to strike
t'án, t'àn, t'án to carry rod	xác, xác, xác to cut
t'ì, t'ì, t'ì to be	xátc, xátc, xátc to give up
t'in, t'in, t'in to see	xít, xít, xít to sweep
sín, sìn, sín to hide	xwél, xwél, xwél tired
ts'èx, ts'èx, ts'èx to kick	q'in, q'in, q'in to fly
ts'is, ts'is, ts'is to dive	q'ùx ^u , q'ùx ^u , q'ùx ^u to travel by canoe
ts'in, ts'in, ts'in strong, alive	gàx, gàx, gáx to cry
cì, cì, cí(?) to sing	xítc, xítc, xítc to throw (a blanket, etc.)
(cìx, cìx, cìx) to run (same as xix)	

Type 4. Verbs of Two Forms: (án) Inchoative; (á) Past
and Future.

In this group and the following, I heard usually the pair é—á instead of á—á. The past ú has for its inchoative vén. These might be strictly considered as forming another group.

'én, 'á to grow	k'én, k'á lazy
yén, yá to appear	kvén, kù(?) to know
tén, tá(?) hot	xín, xí to camp
cín, cí to search	kén, ká to be small
gén, gé large	a-xén, a-xá(?) to paddle

Type 5. Verbs of Three Forms: (án) Inchoative; (à) Past;
(á) Future.

'vén, 'ù, 'ú to dwell	t'in, t'ì, t'ì to carry a bag
yán, yà, yá to pack	nán, nà, ná to die
bén, bà, bá to move	q'én, q'à, q'à to say
t'én, t'à, t'à to sleep (sing.)	xén, xà, xá(?) to eat

Type 6. Verbs of Four Forms: (*á*) Inchoative; (*à*) Past;
(*á*) Future; and (*á*) with Loss of Final Consonant.

Imperative.

'át', 'àt', 'át', 'á to go (pl.)
gút', gút', gút', gú to go (sing.)
núk^u', núk^u', núk^u', nú to feel, to learn

Type 7. Verbs of Three Forms: (*én*) Inchoative; (*ù*) Past;
(*ú*) Future.

'én, 'ù, 'ú to dwell, to be, to have
hén, hù, hú, to swim, to wade

§ 13. CLASSIFIERS.¹

There are four sets of verbal classifiers, which appear in varying form.

	Voiceless Continuant <i>ɪ</i> -form.	Voiceless Continuant <i>a</i> -form.	Voiced Affricative <i>ɪ</i> -form.	Consonantic form.
1	<i>ɣà</i>	—	<i>dì</i>	<i>dà</i>
2	<i>lì</i>	<i>là</i>	<i>ɹì</i>	<i>l'</i>
3	<i>sì</i>	<i>sà</i>	<i>dʒì</i>	<i>s'</i>
4	<i>cì</i>	<i>cà</i>	<i>dʒì</i>	<i>c'</i>

It will be seen that the phonetic changes of the last three of these elements are quite regular. They are based on the three consonantic forms *l*, *s*, *c*, which appear with two distinct vowels, *ɪ* and *a*, and in an affricative form that may have originated by composition with an independent *d*. The first form is abnormal, but has been so arranged here that each

¹ Swanton, §15, 3 (p. 175); § 17, 1 (p. 178) in part; § 18, 1 (p. 181); § 18, 3-7 (pp. 182-184).

column contains morphological values of the same class. The anomalies of the first form may be due to the fact that there is no affricative corresponding to *dy*. If the consonantic forms were derived from the voiceless continuants, *x* might be expected in place of *da*. It is therefore more probable that this series originates from the voiced affricatives. Then *x* could not be expected.

It is fairly clear that the primary function of these elements is a classificatory one. A number of instances show that either alone or with other prefixes they express form.

yàdál a canoe, stone, plank, is heavy
lídál a rope, rod, bag, person, is heavy
k'àyàdál a ball is heavy
djik'àyàdál a hoop is heavy

yawús a board, stone, is hard
lwús a cylindrical object is hard
k'ayawús a ball, egg, small ring, is hard
djik'ayawús a hoop is hard

yayál a canoe, board, is long
lyál a flexible, cylindrical object is long

yagé a solid object is large
lgé a person, bundle, pillow, bag, is large (tall)
waq' k'ayagé a loop is large (*waq'*=eye)

In some transitive verbs *su* expresses length of the object.

<i>(ya)u</i> to buy something	<i>su</i> to buy (a gun, staff)
<i>(ya)hun</i> to sell something	<i>suhun</i> to sell (a long thing)
<i>(ya)ux</i> to blow something	<i>sux</i> to blow up a tube
<i>(ya)lex̣</i> to pound	<i>silex̣</i> to pound (wire, seaweed, long things)
<i>(ya)guq'</i> to thrust	<i>siguq'</i> to thrust a pole
<i>(ya)gix̣</i> to throw a stone	<i>sigix̣</i> to throw a bag

The forms in *h* in transitive verbs designate sometimes lack of an object.

<i>sux</i> to blow up a tube	<i>lux</i> to blow into the air
(<i>ya</i>) <i>t'ul</i> to drill (wood)	<i>ht'ul</i> to drill with a drill
(<i>ya</i>) <i>un</i> to shoot something	<i>hun</i> to be shooting
(<i>ya</i>) <i>yeɣ</i> to whittle	<i>hyéx</i> to construct (also with object)
(<i>ya</i>) <i>léx</i> to pound something	<i>hléx</i> to knock a piece off

In some cases *h* designates long objects also in transitive verbs.

(<i>ya</i>) <i>uś</i> to wash	<i>luś</i> to wash (a rope, ribbon)
---------------------------------	-------------------------------------

In many cases *si* and *h* are used to express transitive or causative ideas.

<i>gut'</i> to go (sing.)	<i>sigut'</i> to cause to go, to carry on shoulder
	<i>k'aligut'</i> to let down
<i>'at'</i> to go (pl.)	<i>sia't'</i> to cause to go, to carry on shoulder (plural object)
	<i>k'alia't</i> to let down (plural object)
(<i>ya</i>) <i>nex</i> to be saved	<i>sinex</i> to save
<i>yage</i> large	<i>lige</i> to make large
<i>yasa</i> to name	<i>lisa</i> to cause to have a name

No general meaning can be given for *ci*.

So far as the available material goes to show, the classifier *si* never occurs with verbal stems beginning with sibilants (*s*, *ś*, *ts*, *tś*, *dʒ*, *tɕ*, *tɕ*, *dj*). In all these cases *h* takes its place.

The idiomatic use of these elements is quite irregular, and in the consciousness of the Tlingit they form a unit with the verb. Therefore their usage must be treated lexicographically. The available material is sufficient only to show which classifiers are used with each stem. It cannot be positively asserted which classifiers do not occur with certain stems,

although for many verbs the material seems sufficient to show that only one or the other occurs. It seems that there are verbs which appear with all the classifiers. Others occur with three, two, or one only. The *ya*-series is by far the most numerous; the others occur in the order *li*, *si*, *ci*.

In some cases the meaning of the verb changes materially with different classifiers.

<i>yàts'in</i> he is alive	<i>lits'in</i> he is strong	—
<i>yàl'èx</i> to wring	<i>lil'èx</i> to twist	<i>sul'èx</i> to make crooked
<i>yàt'in</i> to be able to see	<i>lit'in</i> to observe	<i>sut'in</i> to see
<i>yàx'ás</i> to sew with roots	<i>lix'ás</i> to make a decoction strong by long boiling	—
<i>(k'à)yàgán</i> to burn (intrans.)	<i>(k'à)ligán</i> to light a fire	<i>(k'à)sigán</i> to burn something
<i>yàáx</i> to hear	<i>liáx</i> to sound (a whistle, etc.; trans.)	<i>siáx</i> to listen
<i>yàk'ú</i> to take into mouth	<i>lik'ú</i> to inform (?)	<i>sik'ú</i> to know

Verbs which occur with four classifiers are¹—

<i>t'an</i> (to move a long thing)	<i>gut'</i> (to walk, sing. [probably also 'at' pl.])
<i>t'in</i> (to see)	<i>k'u</i> (to have inside of body ?)
<i>nuk'</i> (to feel)	<i>xux</i> (motion)

Verbs which occur with *ya*, *li*, and *si* are—

<i>'at'</i> to go (pl.)	<i>l'èx</i> to pound
<i>'ax</i> to carry textiles	<i>na</i> to send
<i>'ax</i> to hear	<i>gan</i> to burn
<i>'ix</i> to shout	<i>gat'</i> to fall, to leave
<i>ya</i> to hang	<i>xat'</i> to stay
<i>ba</i> to transport	<i>xa</i> to eat
<i>bun</i> to sell	<i>xut'</i> to throw

¹ The meanings of these stems vary very much. For this reason I have given in parentheses what seems a generalized significance.

With *ya*, *si*, *ci*, I find *t'i* TO BE.

It will be understood that many of the other verbs may have three forms, but that these have not been found in the available material.

I do not give lists of verbs which occur in two forms only, because there are very many of these, and because it seems probable that most intransitive verbs may be made transitive by *si* or *li*.

The following verbs appear with one classifier only, and are probably restricted to its use:

With *ci*:

tič courageous

kān to hate

kān to jump

ge (?) to refuse

get' dark

geq' stingy

q'ak' to alight

q'en to think

qetk' hard

xit' to paint

xin to fall (?), to fly

xič to polish

With *di*:

xwal tired

I am not sure of others which in our material happen to occur only with *di*.

For the reasons given before I do not give a list of those verbs that occur with *li*, *si*, and *ya* alone.

§ 14. DEFINITE AND INDEFINITE FORMS OF CLASSIFIERS.

The voiceless continuant *ɬ*-forms and the voiceless continuant *ɱ*-forms of the classifiers designate a definite object; while the voiced and consonantic forms designate indefinite objects, in many cases also plural objects.

1. In transitive verbs the voiced and consonantic forms designate lack of a definite object.

k'èx"sigúq' I thrust it up
xùsilex' I pounded it
xwàlâtc I slapped it
xalâxli' I scraped it
xùlixwén I lifted it (loose objects
 in spoon, shovel)
**yeay'a'osıqa* he requested this of
 him 260.2
**naxác* cut it! 316.4

k'exdzıgúq' I thrust upward
xùdzıléx' I was pounding
xùdılâtc I swam
xùlixli' I was scraping
xùlixwén I was lifting
**yē'ayenasqa'* when he made this
 request 263.6
**ca daxáci* the cutting women
 306.2

2. In transitive verbs with the indefinite subject *du*, voiced or consonantic forms are used; excepting, however, the *ya*-series, in which *ya* is retained.

**acdji'n awu'lcāt* he took her
 hand 256.11
**aohyāx* he built a house 263.10
**keacaka'olıtaq* she pushed it over
 285.6
**awusikū'* he knew it 255.7

k'icixit' I draw it
**ā'wacāt* he took it 274.8; 306.7

**ye yasa'k"* they name it thus
 310.7
**has ā'waū* they had it 255.2

**dułák wudułicā't* some one en-
 slaved his sister 340.8
**dułiyex'* some one built it 336.3
**keayaka'odułıtaq* some one
 pushed it over 345.14
**wudu'dzıku* it became known
 291.12; 294.9
**kandū'djıxıt* it was painted 318.6
**wuduwwaca't* some one took him
 318.1
**ye duwasā'k"* thus he was named
 297.1; 299.2
**ye duwwau'* some one had it 318.2

3. In reflexive and reciprocal forms the voiced and consonantic series are used. These include not only forms with the reciprocal prefix *c*, but also forms in which the reflexive idea is expressed in other ways.

'ac'ıwàdjáq' he killed him
**agā'x* she cried about it 323.3

cıxıdidjáq' I killed myself
**ctā'dı dagā'xaya xātı'* I cry about
 myself 412.4
**ctātqō'daci* they put on them-
 selves 336.10

'àwəlɪsɪn he hid it	'àgàwɪsɪn he hid it for himself
χəliyéχ I make it	*cwɪɪyéχ he made himself (=pretended to be) 330.7
*acwɪsɪ'neχ he saved him 363.1	*cwɪtɪdʒɪnē'χ we saved our- selves 349.11
t'usaɪ we cook it	'àtɔàwdʒɪ he cooks something for himself
*aca'kanadʒaɪ he took them there 258.13	*wɪcka'odɪdʒɛɪ they took one another 412.6
bas'aχá they paddle	wɪctɪn 'awɪdɪχá we paddled to- gether
*a'oliāt he took it 268.10	*wɪtc wɪɪɪt' they are carried along together 394.9
*bas aositē'n they saw it 322.9	wɪtc bas wɪdʒɪt'in they can see each other

4. In distributive plurals the voiced and consonantic forms are used.

dúux yàyaɪ his tooth is long	*duu'χ yēkdiyāt } his teeth were dúux dɪyátχ } long 263.1
yàgé it is large	dígéχ they are large
dudʒɪn lɔgé his hand is large	dúdʒɪn ɪlɔgéχ his hands are large

§ 15. THE VOWELS OF THE CLASSIFIERS.

The table on p. 27 shows a series of *ɪ*-forms for both the definite and indefinite series; and a series of *a*-forms for the definite series, of consonantic forms for the indefinite series. The fundamental function of the *ɪ*-series seems to be to indicate definiteness of time. It is used in the indicative when a definite moment is indicated.

*naoligā's duna'q (nawhɔás dúnáq') (then) they started from him 262.4
*yā'olíkúts (yàwlikúts) (then) it broke 252.5
*yē aya'osɪq (ye 'àyáwsɪq'a) (then) he said this 252.7
*aositī'n ('àwsɪt'in) (then) she saw it 253.11
*χositī'n (χòsɪt'in) (now) I have seen them 385.15

On account of the indefiniteness of time implied in the *a*-forms and in the consonantic forms, these are used in the indefinite past; in negative and dubitative sentences; in the inchoative; future; imperative; in most subordinate clauses; with suffixes expressing frequency of action; and with verbal nouns.

Indefinite time:

- **yasabē'x* (*yàsàbéhéx*) they were picking up (for some time) 252.6
 **qāna'x lat' aleqā'* (*ṣanāx lat'i 'aleqā'*) its mouth around was red ochre 258.1
 **wusgāni'n* it is burnt (*i. e.*, has been burnt some time) 380.22
 **wusnexe'n* I had been saved 385.14

Negative sentences:

- **Lēl has wudustī'n* (*Lēl hās wūdust'in*) no one saw them 257.1
 **Lēl līngu'ttc wusko'* (*Lēl līngittc wūsk'ú*) the people did not know it 258.9
 **Lēl qā ye ustī'ntc* (*Lēl q'á yeust'íntc*) no man had ever seen her 363.8
 **Lēl . . . has wudaxē'q"* (*Lēl has wūdaxéx"*) they could not sleep 364.2
Lēl k'ùxsàgàx I did not make him cry (*k'ùxsigàx* I made him cry)
 **Lē'gul yí'saku* (*Légul yīysak'ú*) don't you know it? 371.3

Dubitative sentences:

- gùl yisat'in* have you seen him, perhaps?

Inchoative sentences:

- **nalgē'n* (*nàlgén*) he became large 257.7
 **yā'nalyax* (*yánàlyáx*) he was working 258.11
 **yaka'ndaxiz* (*yàk'andaxil'*) he began to be troubled 358.14

Future sentences:

- **ego'xłaxāc* (*'igùxłàhác*) you will float 358.13
 **at gaxdulxū'n* (*'at' 'axdùl'xún*) they were going to prepare it 359.1
 **igoxsaxā'* (*'igùxsàxá*) he will eat you 359.6

Imperative sentences:

- **yasaba'* (yàsàhá) pick it up! 252.8
 **laya'x* (làyáx) make it! 257.11
 **nasqā'q* (nàsqáq') let it swim! 268.8
 **gēlagā's* (gèlàgás) avoid it! 358.8
 **anqā'wox xat naḡsati' qwan* ('àn q'áwux xát' nàḡsát'í ḡwan) let me be
 a rich man! 366.13

Subordinate clauses:

- **at layē'xe* ('át' làyéxi) when he made a thing 370.3
 **wudusnē'xe* (wùdùsnéxi) when they saved him 370.10
 **ḡisatī'n* (ḡisát'ini) if you see it 401.1
làyátitc because it is long
 **ḡa'ix isatīyī'tc* (yát'ix 'isát'iyī'tc) because you are a son 402.4
 **aḡlacū'go* ('àḡlàcúwgo) when I laughed 403.7
'àḡsát'in when I saw him
gàdàq'in after it had flown away

Frequentatives:

- **qox akū'dadjitc* (q'ùx 'àk'údàdjītc) it turned back every time 255.5
 **bas akusťē'qatc* (bas 'àk'ùstéxtc) they broke them up every time 255.6
 **qo'xodaguttc* (q'ùx 'údàgúttc) he came back every time 270.8
 **qāx nastī'tc* (q'áx nast'ítc) he became a man every time 270.9
 **koyasàge'x* they would have to pay 370.3

Verbal nouns and adjectives:

- ya' dàtáx 'àn q'áwù* this pounding chief 258.14
dàtélxi blacksmith (=pounder)
 **latsī'n* (làts'in) strength 290.2
 **an kulaya't* ('àn k'ùlàyát') a long town 252.1
 **qa uskā'yε* (q'á 'ùskáyì) a lazy man 360.4

§ 16. TENSES AND MODES.

The syntactic use of modes and tenses is so irregular, that it seems best to designate the forms, not by their function, but by their morphological forms. I give here a list, in which,

however, I add what seem to be the fundamental functions of these forms.

(a)	Forms without temporal prefix	Indicative; present; continuative.
(b)	Forms with prefix <i>wv</i>	Indicative; historic tense; transitional.
(c)	" " " <i>na</i> (<i>n</i>) . . .	Inchoative; temporal subordination.
(d)	" " " <i>ga</i> (<i>k'</i>)	} Temporal subordination.
(e)	" " " <i>ga</i> (<i>x</i>)	
(f)	" " " <i>gvga</i> (<i>gvx</i>) . .	Future.
(de)	" " " <i>gaga</i> (<i>gax</i>)	} Temporal subordination.
(ee)	" " " <i>gaga</i> (<i>gax</i>)	
(ce)	" " " <i>naga</i> (<i>nax</i>)	

According to what has been said before, the forms *a* and *b* occur with all the vocalic forms of the classifiers; *i. e.*, for expressing definite and indefinite time. We will distinguish indefinite time from the definite by designating the corresponding forms for definite time by *a'* and *b'*. In a very few cases I have found the inchoative and future forms also with the *v*-forms of the classifiers, and these may express definiteness of time. These definite forms would have to be designated as *c'* and *d'*.

k'èndiq'in it came flying up the river
yàndiq'in it went flying down the river
**qogo'xdihān* (*q'ugvxdihān*) he will stand 408.3

All the other forms occur only with the elements designating indefinite time.

In negative forms an additional prefix *v* is introduced, which disturbs some of the simple forms.

Some prefixes bring about an elimination of the vowel of the modal prefix. These forms will be discussed later (§ 26, p. 61).

I give here a list of the simple forms of the third person, showing the modal prefixes in combination with the classifiers.

THIRD PERSON.

Classifiers.

Form	Definite.				Indefinite.			
	(1) <i>ya</i>	(2) <i>li</i>	(3) <i>si</i>	(4) <i>ci</i>	(1') <i>di</i>	(2') <i>li</i>	(3') <i>dzi</i>	(4') <i>dji</i>
Simple Forms.								
<i>a'</i>	<i>ya</i>	<i>li</i>	<i>si</i>	<i>ci</i>	<i>di</i>	<i>li</i>	<i>dzi</i>	<i>dji</i>
<i>b'</i>	<i>'uwa</i> (<i><wu-ya</i>)	<i>wuli</i>	<i>wusi</i>	<i>wuci</i>	<i>wudi</i>	<i>wali</i>	<i>wdzi</i>	<i>wdji</i>
<i>a</i>	—	<i>la</i>	<i>sa</i>	<i>ca</i>	<i>da</i>	<i>l'</i>	<i>s'</i>	<i>c'</i>
<i>b</i>	<i>wv</i>	<i>wvli</i>	<i>wvsa</i>	<i>wvca</i>	<i>wvda</i>	<i>wvl'</i>	<i>wvs'</i>	<i>wvc'</i>
<i>c</i>	<i>na</i>	<i>nali</i>	<i>nasa</i>	<i>naca</i>	<i>nada</i>	<i>nal'</i>	<i>nas'</i>	<i>nac'</i>
<i>d</i>	<i>ga</i>	<i>gali</i>	<i>gasa</i>	<i>gaca</i>	<i>gada</i>	<i>gal'</i>	<i>gas'</i>	<i>gac'</i>
<i>e</i>	<i>ga</i>	<i>gali</i>	<i>gasa</i>	<i>gaca</i>	<i>gada</i>	<i>gal'</i>	<i>gas'</i>	<i>gac'</i>
Compound Forms.								
<i>f</i>	<i>gvga</i>	<i>gvxli</i>	<i>gvxsa</i>	<i>gvxca</i>	<i>gvxda</i>	<i>gvgal'</i>	<i>gvgas'</i>	<i>gvzac'</i>
<i>de</i>	<i>gaga</i>	<i>gaxli</i>	<i>gaxsa</i>	<i>gaxca</i>	<i>gaxda</i>	<i>gaxl'</i>	<i>gaxs'</i>	<i>gaxc'</i>
<i>ee</i>	<i>gaga</i>	<i>gaxli</i>	<i>gaxsa</i>	<i>gaxca</i>	<i>gaxda</i>	<i>gaxl'</i>	<i>gaxs'</i>	<i>gaxc'</i>
<i>ce</i>	<i>naga</i>	(?)	<i>naxsa</i>	(?)	(?)	(?)	(?)	(?)

I have found a very few instances of the form (*ce*) in Swanton's texts. It seems plausible that this and perhaps other compound forms may occur.

In the compound forms the vowel of the second prefix drops out, and the *g* becomes a voiceless spirant, whenever the double prefix is followed by another prefix consisting of a consonant followed by a vowel. In the future form (*f*),

when it is followed by a consonantic prefix, the vowel is retained. Similar phenomena occur in all the modal prefixes if these are preceded by other prefixes (see § 26, pp. 61 *et seq*).

In the negative forms, according to what has been said in § 15, p. 34, the forms *a'* and *b'* do not occur. For the *ya*-series the following forms have been found, which I shall designate by an *n* following the modal sign.

(an)	<i>v</i>
(bn)	<i>wv</i>
(cn)	<i>vna</i>
(dn)	<i>gv</i>
(en)	<i>ga</i>
(fn)	<i>gvga</i>

Following is a list of examples of these forms.

POSITIVE FORMS.

- (1a') *yà yál'* it is long
**yali'n* (*yà t'lnl*) he can see 304.1
**yanē'k^u* (*yà nék^u*) he is sick 384.9
- (1b') **uwaqo'x* (*'vwaq'óx*) he came by canoe 369.3
**uwaga's* (*'vwa'gá's*) he hit it 310.5
- (1a) *bénìn* he claimed him
**dayā'n* (*dàyan*) they carried 333.6
- (1b) **at wuxū'n* (*'àt' wòxún*) they started for it 304.7
- (1c) **nacu'* (*nàcú*) it was coming out 253.11
**natē'tc* (*nàtētc*) they slept every time 262.3
- (1d) **yaqē'gaa'* (*yàq'ègàá*) when daylight came (*q'e* daylight) 263.11
k'ègànúk^u when he was beginning to be sick
- (1e) **yān gabē'n* (*yan gāhén*) whenever hunger moved (*i. e.*, whenever it gets hungry) 255.5
**qot gagū't* (*q'ut' gāgūt'*) when he was lost 256.10
**at gaxā'* (*'àt' gāxá*) eat something! 256.5
- (1f) **bas g°gwaa'de* (*bas gvq^uaádi*) they were going to go 334.4
- (1de) *k'egàganúgòn* whenever I became sick

- (1ee) *ga' ganúgùn* whenever he sat down
- (1ce) **naganā'n* (*nàgàná'n*) whenever he dies 257.4
nàgàgùdit' to go (he told him)
- (2a') *dùdjin lúgè* his hand is large
- (2b') **wulixā'c* (*wùlibác*) it floated 306.5
wùlixún he is thin
- (2a) **lati'* (*lāti*) it was 258.1
 **at laat* (*'àt' làát'*) what they brought 255.12
- (2c) *yànatàsìn* he is going along hiding it
- (2d) *gàlatsìn* after he had become strong
gàlana'tx after he had become rich
- (2e) *gàlatsìnni* when he is strong
- (2f) *guxtagé* he will be large
k'eguxlatsìn he will get strong
- (2de) *gàxłatsìnìn* whenever he got strong
- (3a') **siku'* (*sik'ú*) they knew 303.5
sìxá it has a mouth
- (3b') **wusìha'* (*wùsìhá*) he missed him 311.10
- (3a) **saxī'x* (*sàxíx*) they had arrived 304.13
- (3b) **yawusaye'* (*yàwùsàyé*) when he raised his face (*ya* face) 260.4
- (3d) *gàsànú* carry him!
gàsàt'àn carry it (a rod)
- (3e) **tugasagwē'tc* (*t'ùgàsàgwe'tc*) always feeling happy 394.8
- (3f) *'àn qáwùx yàgùxsàt'í* he will become a chief
- (3ee) *'àgàxsàtìnin* whenever he saw him
- (3ce) *qanackidē'x na'xsatìn* (*qànàckidēx nàxsàt'ín*) whenever he becomes poor
 261.3
- (4a') *cìkán* he hates him
- (4b') *wùcìgèq'* he was stingy
 **akucita'n* (*'ak'ùcìt'àn*) he is accustomed to— 252.2
- (4a) *càgèq'* he is stingy
- (4c) *k'èk'v̀nàcàt'a'n* he begins to be in the habit of—
- (4d) *gàcàgèq'* when he is stingy

- (4f) *k'ègùxcàgèq'* he will be stingy
- (1'a') **yèkdiyā't* (*yèkdiyāl*) they were long 263.2
- (1'b') **bas wudinā'q* (*bàs wòdináq'*) they got up 311.11
**wudiLa'x* (*wòdìLáx*) they were mouldy 311.5
- (1'a) **daxa'c* (*dàxác*) he was cutting it 306.5
- (1'b) **wudacī'ya* (*wòdàcīyà*) one who helped 265.14
- (1'c) *yànàdàxwál'* he is getting tired
**andatī'tc* (*'àndàt'itc*) he would put it 262.7
aka'ndagane (*'àk'àndàgani*) when daylight came 257.12
- (1'e) **gadana'* (*gàdàná*) he ought to drink 390.4
**gadaqe'nin* (*gàdàq'inin*) when he has flown 394.8
- (1'f) *gùxdàgéx* they will be large
- (2'a') *Li'gèx* they are large
- (2'b') *wùtc bās wòLlúx* they blew at each other
- (2'a) *wùtc bas 'il'úx* they are blowing at each other
**algē'gu* (*'àlgégù*) wiping 265.10
- (2'c) **yan natgē'n* (*yanatgēn*) it grew large 257.7
- (2'd) **ckangalnī'k* (*ck'àngalnīk'*) he could tell 379.5
- (2'e) *galxún* after he had become thin
- (2'f) *gùgàl'úk''* it will boil (a liquid)
- (3'b') *wùtc bās wòdžit'in* they saw each other
- (3'a) *dàq' 'às'in* after he had carried it ashore
- (3'b) **wusko'* (*wòsk'ú*) they knew it 258.10
wòshàyin it swam
- (3'c) **yen asnī'* (*yànàsni*) when he completed making it 258.14
**ayenasqā'* (*'ayenasq'á*) when he said so 263.6
- (3'd) *yè cgàsnéx* after he had saved himself
'àgàsk'à after he had become lazy
- (3'e) *'àcgàst'in* after it had seen him
**xat ga'sgudin* (*xàt' gàsɡudin*) when I wake up 405.4
- (3'f) *yè wùtc bās gùgàst'in* they will see each other
- (4'b') *wòdžixix* he ran
- (4'a) *'àslèx* he is fishing

- (4'b) *wūckā'djāte the lazy one 266.10
 *yawucixī' (yàwùcixí) when she had run 254.3 (<c-xix)
 (4'c) k'è'naxgèq' he begins to be stingy
 (4'e) gàcxín after it had fallen
 (4'f) yègùgàcxín it will fall

NEGATIVE FORMS.

- (an) *Lēl has at uxwa' (Lēl hās 'āt' 'ùx^uá) not they it ate (they did not eat it) 312.5
 Lēl 'usxá it has no mouth
 (bn) *lēl wū'na (Lēl wùná) she is not dead 372.4
 *Lēl wutē'x (Lēl wùt'éx) he did not sleep 314.4
 (cn) Lēl yàvnaq'ùx^u he is not travelling along by canoe
 (dn) lyaq'ùx^u when he was not travelling by canoe
 lgùnúk^u when he was not sick
 (en) lq'ùgàst'i when he was born
 (fn) Lēl gùgàq'ùx^u he will not travel by canoe

§ 17. THE PRONOUN,¹ INTRODUCTORY.

The third-person forms discussed in the last section are preceded by the incorporated subjective pronoun. In forms of the verb that have no pronominal subject they may be preceded directly by the object. The pronouns and the modal elements undergo certain phonetic changes due to contact phenomena and to contractions. In order to treat these forms, it is necessary to discuss first the forms of the personal pronoun. Since these are closely associated with the possessive pronouns, both classes will be treated in the following sections.

There are two distinct series of personal pronouns,—the subjective and the objective,—which show their distinctive character most clearly in the first person plural. Related to

¹ Swanton, p. 170.

the objective pronouns are the independent and the possessive pronouns. In the series of third persons the relations to the primary and secondary subjects of the discourse are carefully distinguished, and a number of forms designating indefinite persons appear, all of which leads to an exceedingly complex series of third-person forms. In the following sections I shall treat only the simple forms of these pronouns. Their contractions with the temporal elements will be discussed in §§ 25 and 26.

§ 18. PRONOUNS OF THE FIRST AND SECOND PERSONS.

The four series of pronouns of the first and second persons are as follows:—

	Subjective.	Objective.	Possessive.	Independent
1st person singular	<i>xà</i>	<i>xàt'</i>	<i>'ax</i>	<i>xàt'</i>
“ “ plural	<i>t'v</i>	<i>bà</i>	<i>bà</i>	<i>'ùbàn</i>
2d person singular	<i>'i</i>	<i>'i</i>	<i>'i</i>	<i>wàé</i>
“ “ plural	<i>yi</i>	<i>yi</i>	<i>yi</i>	<i>yibán</i>

I shall give here only a few examples of the simple forms of the pronoun.

Subjective pronouns:

<i>xàá</i> I am sitting	<i>t'uq'in</i> we are sitting
<i>'iá</i> thou art sitting	<i>yiq'in</i> ye are sitting
<i>xàbán</i> I stand	<i>t'unáq'</i> we stand
<i>'ihán</i> thou standest	<i>yináq'</i> ye stand

Objective pronouns:

<i>xàt' gùgàgwál</i> he will strike me	<i>xàt' yanúk^u</i> I am sick
<i>'ì gùgàgwál</i> he will strike thee	<i>'ì yanúk^u</i> thou art sick
<i>hà gùgàgwál</i> he will strike us	<i>hà yanúk^u</i> we are sick
<i>yì gùgàgwál</i> he will strike you	<i>yì yanúk^u</i> ye are sick

NOTE.—Many verbs that in English take subjective pronouns take objective pronouns in Tlingit (see § 47, p. 122).

Possessive pronouns:

<i>'àxyitk'</i> my little son	<i>'icá</i> thy head
<i>'àxbbnx</i> my elder brother	<i>'ikák'</i> your uncles
<i>'àxtcáli</i> my cache	
<i>*hala'-has</i> our mothers	<i>*yiwutšā'gayi</i> your poles 378.3
372.3	
<i>*hakā'k'-has</i> our uncles 372.2	<i>*yī'waqbī'ni</i> (<i>yīwàqbīni</i>) your tears (= eye-water) 372.6

With post-positions nominalized by the stem *í*, the first person is *xá* in place of *'àxí* (see § 41, p. 93).

Independent pronouns:

<i>'a'n q'áwù</i> <i>xàt'</i> I am chief
<i>*xat qoganā'</i> I shall die 394.4
<i>*xātc xatī'n</i> (<i>xātc xāt'ín</i>) I see 399.4
<i>*wae'tc agi acuka'yiliya'x</i> do you think you made it? 410.4
<i>*tēa wae'tc dē'yasaba'</i> you yourself pick them up! 252.7
<i>*Lēl uhā'n ā'ya atulē'x</i> it is not we who are dancing 385.9

§ 19. PRONOUNS OF THE THIRD PERSON.

The pronouns of the third person present peculiar difficulties, which are in part due to the lack of clearness in distinction between active and passive forms of the verb; in part to the differences in the treatment of reflexive, indefinite, and other forms.

The subjective, objective, possessive, and independent series include the following forms:—

3d Person.	Subjective.	Objective.	Possessive.	Independent.
Definite	—	'à, 'àc	'à, 'àc, d̀ù	<i>hu</i>
Indefinite	'à, d̀ù	'à, q'v	q'à	—
Plural, definite	<i>bas</i>	<i>bas</i>	<i>bas</i>	<i>bas</i>

The functions of these forms, so far as I have been able to determine them from the material at my disposal, will be treated in the following sections.

§ 20. SUBJECTIVE PRONOUNS OF THE THIRD PERSON.

1. Definite pronoun. The third person definite subject is not expressed by a pronominal form.

xà hán I stand

hán he stands

xà gáx I cry

gáx he cries

xà 'á I sit

'á he sits

'át' xáci I sing

'át cí he sings

**at xā'nutc* ('át xánùtc) he would eat habitually ('at' something; *xá* to eat; -*nutc* habitually) 369.8

**yati'* (yàt'i) there were 321.1

**naa'ttc* (nàáttc) they always went 253.3

**wudjixi'x* (wùdjìxìx) she was running 254.1

In transitive verbs the third person without pronoun always designates a passive.

wl̄l̄isín it is hidden

l̄àsín after it had been hidden

gùx̄sái he will be cooked

'ùwàdjáq' it has been killed (but *'àùwàdjáq'* he killed one of them)

**lixā'c* (*liba'c*) it floated 254.6

**ūwacá* ('*ūwàcá*) she was married 383.3

**tātc ūwadja'q* (*t'atc 'ūwàdjáq'*) by sleep he was struck (killed); *i. e.*,
he fell asleep 263.3

**bas wudzigí't* (*bàs wùdzigít'*) they have been put 380.21; 381.2

2. The indefinite subject of the third person of active verbs without object is expressed by '*à*.

'*àha'n* some one is standing

'*àa'* some one is sitting

'*àq'in* people are sitting

'*àwàgùt'* some one went 255.12

**anaā't* ('*ànàát'*) certain ones were going 253.10

**a'xo alax'u't* ('*axu 'alax'u't*) among them some starved to death 265.1

**āgata'nin* ('*āgatánin*) when some one rushed 305.10

3. The indefinite subject of the third person of transitive verbs is expressed by *du*.

The idiomatic use of *du* is that of a passive, although in many cases it corresponds to the French *on*, or the German *man*. According to what has been said before (§ 14, p. 32), it requires the use of the indefinite classifiers, excepting *ya*, which occurs commonly in the forms *duwa*, etc.

du'qetcnutc* some one threw it always 253.6; (doge'tcnutc* 257.8)

**ducā'x* some one wanted to marry her 259.4

**dustā'n* some one showed it (to him) 380.5

**Lēl dutī'n* no one could see it 263.14

**yuqā'ye dowaśā'k"* that man they named thus 384.20

xāt' dūwàqīt' they suspect one

**yāx wuduwayē'q* they pulled her aboard 254.8

**ka'odulūu'* (*k'āwdùlúu'*) they had him 257.5

**caodulige'tc* they threw it away 260.14

**bas kandulūya'* they let them down 380.18 (for *ka'ndulūiya* 382.5
read *k'āndùlūiáyi*)

**ndulcu'qnutc* some one always laughed (at him) 257.9

**wudukwu'sī'n* some one has asked 407.5

There are a number of cases in which *du* occurs in transitive verbs with a definite subject. In all these cases the definite subject appears in the instrumental form. In other words, the form is analogous to our passive.

**acdji't wuduwatī' duli'lk^utc* to his hand it was passed by his grandfather

374.5

**akā'x awe dudjā'q duḷā'tc* then by his mother he was struck 255.9

**atc ayu' duwadja'q . . . yu cana'k^utc* by the old man he was killed

380.12

**ada'x kanduwabā'k^u duḷā'k^utc* by his sister he was passed (*i. e.*, she went ahead of him) 380.9

**dūtē'x qoyáodū'waci yū' antqenītc* she was searched for by those people 253.1 (also 254.2)

Some apparent contradictions are readily explained by the fact that *du* is also a possessive pronoun used with nominalized verbs (see § 22).

**ax āya'x dugudē' awe* when he had gone there (after his going there)

258.4

**at cuka'oduwaḡx yū' cāwat yu xā'ttc* [something] ('*āt*') let go the (*yu*) woman [obj.] (*ca'wat*') the (*yu*) warriors [subj.] (*xattc*)

338.15

The forms in *du* may take the indefinite objects '*at*' SOMETHING, '*à*' ONE OF THEM, *q'u* SOME ONE, and the pronoun of the third person plural *hàs*.

'*at*' *wùdùwàcì* some one sang (something)

**dū'n at wudū'waxūn (dū'n 'àt' wùdùwàxun)* with him (*dū'n*) [for] something ('*at*') they started 303.7

**ldaka't at awe duwaa'xtc* every (*ldak'at*') thing ('*at*') there ('*awé*') was heard 303.2

**at ka'oduwadjel* they moved things 307.11

**tēul ā'dudjaqđj'* when they had not killed one of them 305.10

**aka'oduwanāq* they attacked some of them 338.8

q'ùdùwàdjàq' some one killed some one

Nouns and objective pronouns of the first and second persons also appear as objects of forms in *du*.

**yěk wududzigu't* some one took out a spirit 308.2

**wududziti'n yu si't* they saw the horizon 314.10

**kēndusgā'nin ān* some one burnt the town 382.1

**ḡat wududzine'ḡ* some one saved me 384.3

The verb 'a-*lèḡ* TO DANCE contains 'a as a formal element. Probably this is an objective form, which, however, is always retained, even with the subject *du*.

**atule'ḡ* ('at'ùlèḡ) we dance 385.9

**aodù'walèḡ* ('awdùwàlè'ḡ) some people danced 337.4

§ 21. OBJECTIVE PRONOUNS OF THE THIRD PERSON.

Four forms of the objective pronoun of the third person may be distinguished:—

(1) 'à referring to the object, but also generally to inanimate nouns.

(2) 'àc referring to the subject, particularly to the animate subject.

(3) 'à one of them.

(4) *q'v* indefinite; some one.

(1) 'à.

In single sentences, in which subject and object have no possessive pronouns of the third person, there are only two third persons involved, and the objective pronominal form can refer to the object only. In this case the form 'à is used.

q'ùwàkàn 'àwàdjàq' he killed a deer

**xūk alī'ḡanutc* she always got dry wood 253.5

**aositī'n yu cā'watc šēq* that woman saw smoke 253.11

**tcāc bít aka' aohya'ḡ* she made a branch-house 257.6

**aosiwa't yu kē'ladī* he reared the gull 350.8

The same forms are used when subject or object are accompanied by possessive pronouns.

- **bas ā'wadjaq basdutcā'n* they killed their mother-in-law 285.7
duīctc 'ak'èl 'àwàdjáq' his father killed his (another one's) dog
 **duxo'x ayi's ā'waĩx* she shouted to her husband 306.6

In many cases 'à indicates inanimate objects.

- **duwacka' awaka'k^u* her cheek (surface) she cut 265.10
 **alē'n aoliya'x* he made a large one 263.10
 **ax ā'wacāt* from it he took it 263.2
 **acdji'n tāx yen ā'wacat . . . yao* her hand into he put a herring 299.6

If a person and an animal appear as subject and object of a sentence, 'à indicates the animal.

<i>xúts</i>	<i>wè</i>	<i>q'a'</i>	<i>'àwsit'in,</i>	<i>'ac'it'</i>	<i>djiwdigít',</i>	<i>'àtc</i>	<i>'àwé</i>
Grizzly	this	man	it saw	him after	it went	for	that
Bear			him,		to take,		
			<i>'àwàdjáq'</i>				
			he killed it				

<i>xúts</i>	<i>wè</i>	<i>q'a'</i>	<i>'àwsit'in,</i>	<i>'ait'</i>	<i>djiwdigít',</i>	<i>'àtc</i>	<i>'àwé</i>
Grizzly	this	man	it saw	it after	he went	for	that
Bear			him,		to take,		
			<i>'àc'itwàdja'q'</i>				
			it killed him				

(2) 'àc.

In continuous discourse 'àc refers to the animate object of what precedes.

- (The people missed the woman and searched for her.) **bàtc xúts qwàni 'àsiyú 'acúwaca* the before-mentioned (*bàtc*) grizzly bear (*xúts*) people (*qwàni*) were who (*'àsiyú*) had married her (*'acúwaca*: *ù-wà* prefixes, *ca* TO MARRY) 253.2
 (A canoe with a dance-hat was floating there. "Run here into the water!") **yu 'acyáwsiq'à* that (*yu*) her (*'ac*) before (*ya*) it said (*w-si-q'a*) 254.7

- (He pounded copper-plates.) **Le nēl yī'ya aca'kanadjal* then (*Le*) inside (*nēl*) underneath (*yīya*) he put them down 258.13
 (His uncle's wife threw dried fish into a hole for him.) **ayu' ye' acia'osiq* then she said this to him 262.6
 (His mother said, "It is¹ a fine salmon.") **La yū' ac ūwasā'* thus she named it 305.14
 ("This causes you [a boy] to be lazy.") **ye acdā'yāqa* thus she said to him 357.5
 (It ran into the fire with him.) **lil' tū'di acwugē'x̄* (his uncle) threw him ('*acwugē'x̄*) into (*t'údē*) a basket (*lil'*) 270.8
 (His uncle heard him. [His uncle] came there.) **tēul' ac utē'nx̄ acwudjuyi' ayu acit' x̄ē'watan* then (*tēul'*) (his uncle) saw him ('*ac'ūt'i'nx̄*); recognizing him ('*ac'wudjuyi*) to him ('*acit'*) he spoke (*x̄'e'wāt'ān*) 269.10
 ([The woman said to the heron:] "Go home with us!") **yū' aciaosiq* *yu cā'wattc. Le ac uwaca' yu lāx̄tc* that (*yu*) to him ('*ac*) said (*yāwsiq'a*) that (*yu*) woman (*ca'wattc*²). Then (*Le*) her ('*ac*) married ('*ūwacā*) that (*yu*) heron (*lāx̄tc*) 273.6

The use of '*ac*' differentiates the psychological primary subject from the secondary persons who are concerned as objects of the action of the primary subject. For this reason '*ac*' is used sometimes where the person referred to does not appear as grammatical object in the preceding sentences.

- (A being named Strength was heard [namely, by a youth].) **t'cūle'* Then
actā't uwagu't. . . . bāk"de, yū' aciaosiq.
 his back at it came. . . . "Come here!" that to him it said.
t'cūle' adjīyī't ūwagu't. . . . dāx̄a' acwuxō'x̄.
 Then its hands to he had gone. Twice him it called.
agā' awe tsa latsī'nden acwuxi'ct.
 That for that then strongly him it whipped. 290.3-6.

Conversely, nouns which appear as indirect objects or in other subordinate positions may be referred to by '*ac*'.

- (They took him to the sea-lion island.) **tēuLe' dē'xāwe acā'walēq yū' tān.* Then two (those) he caught (those) sea-lions 291.7

¹ In Tlingit this is objective form (see § 47, p. 122.)

² For the use of the subject with *-tc*, see p. 99.

The forms in 'a refer to the subject of the preceding discourse, or introduce a new object.

(When she had run down a mountain,) *awu_ul_ige'n she looked at them

254.4

(She smelled of it.) *t'cūle' ā'waxox then he called her 259.8

(His uncle's wife lay in a fit.) *yu acī't wudacī'yia dukā'k cat, Le ā'waca that [other] one (yu) [to] him ('acīt') who had helped (wudaciyia) his uncle's (duk'āk') wife (cāt'); then (Le) he married that one ('a'wacà) 265.14

(They came to him.) nēldē 'āwaxúx into the house he called them.

Examples of 'a introducing a new object are the following:—

(A man went to get fuel.) *aosī'lī'n cāwa't he saw a woman 292.2

(A woman cannot cut a salmon.) *t'cūle' ā'waix duxo'x then she called her husband 307.4

(3) 'à.

The form 'à expresses an indefinite object, and signifies ONE OF A NUMBER.

'àùwàdjáq' he killed one of them

*t'cūl ā'dudjaqdj' when they had not killed one of them 305.10

(4) q'v.¹

The indefinite pronoun q'v designates some one.

*qoyā'waga this they said to some one 315.5

q'v_xwàdjáq' I killed some one

q'v_wàgvìt' some one is a runner

*qōwanū'k" he acted in some manner 362.4

q'v_litsin some one is strong (see § 47)

q'v_waná some one died (see § 47)

*qonī'k some one is called 259.10

*qōsinē'x he saved some one 383.1

*qowasū' some one helps him (=it moves some one to his aid) 266.1

¹ Swanton, § 15.6, p. 177.

The element *q'v̄* has a much wider significance, and refers often to phenomena of nature, probably relating to an indefinite place (see also § 30, No. 10, p. 70).

<i>q'v̄wàxúk''</i> it is dry weather	<i>'v̄wàxík''</i> it is dry (an object)
<i>q'v̄dixak'</i> it is wet weather	<i>w̄dixák'</i> it is wet (an object)
<i>q'v̄wàlá</i> it is hot weather	<i>'v̄wàlá</i> it is warm (an object)
<i>q'v̄sial'</i> it is cold weather	<i>w̄dzial'</i> it is cold (an object)
<i>q'v̄digwás</i> it is foggy	

Analogous are active verbs in which the indefiniteness of place is expressed by *q'v̄*.

<i>q'v̄xálnúk''</i> I feel about	<i>djix''dínúk''</i> I feel it
<i>q'v̄xàsnič</i> I sniff about	<i>'át' x̄dziníč</i> I smell something
<i>q'v̄'xàl'áxš' agá</i> I listen for it	
<i>'át' yàq'v̄x̄līgát'</i> I stray about	
<i>*qok̄i't</i> she picks berries 252.1	
<i>*qoya'odū'waci</i> they searched (everywhere) 253.1	
<i>*qogo'x̄dībān</i> he will stand (somewhere) 408.3	

§ 22. POSSESSIVE PRONOUNS OF THE THIRD PERSON.¹

In the series of possessive pronouns, *dū* designates possession by the subject, *'ac* possession by the object, while *'a* introduces a new person.

Examples of these distinctions are the following:

<i>dūyít' 'awàdjáq'</i> he killed his own son (<i>yít'</i> son; <i>djáq'</i> to kill)
<i>'acyít' 'awàdjáq'</i> he killed the other one's son
<i>dūhidi 'awsit'in</i> he saw his own house (<i>hit'</i> house)
<i>'achidi 'awsit'in</i> he saw the house (of the one who was the object of the preceding sentence)
<i>'ahidi 'awsit'in</i> he saw the house of another one who has not previously been mentioned.

¹ Swanton, § 10, p. 170.

The sentence *dùic dùyls ẓánt' 'ùwànúk'* James JAMES'S FATHER WAS ANGRY AT JAMES would be followed by the following:—

- 'atx 'àwé dük'èlì 'àwàdjáq' then he (the father) killed his own dog.
 'atx 'àwé 'àk'èlì 'àwàdjáq' then he (the father) killed James's dog.
 'atx 'àwé 'àk'èlì 'àwàdjáq' then he (the father) killed a third person's dog.

(1) *dù*.

(a) In simple sentences the possessive *dù* expresses that the object is owned by the subject.

- *ye aya'osíqa duLā' he said to his mother 274.7
 *axewū's duca't he questioned his wife 268.9
 *tlule' duxo'x ayi's ā'waix then for ('ayis) her husband (dùxúx^u) she shouted for him 306.6 (also 307.4)
 *tlule' duca'tdjit awaxē'tc then to his wife [his wife's hands to] (dùcàtdjit¹) he threw it ('àwàxē'tc) 306.11
 *aya'taoLigen she looked at her knife 307.3

This use of *dù* occurs frequently in passive sentences.

- *ada'x duī'ctc wusīha' then by his father was he missed 311.10
 dùLātc ẓewàwūs by his mother was he questioned [168.7¹] (also 269.13)
 dùictc dùdjit' 'ùwàt'i dùlit'ayi by his (own) father to his (own) hand he was given his (own) knife
 *duca'ttc ye ya'osíqa by his wife he was told 294.4 (also 300.5)
 *duwā'qde yagacī'tc (to) her eyes (she) was pointed at 292.10

(b) In simple sentences the possessive *dù* expresses that the subject is owned by the object.

- *ye yawaqā duī'c thus said his father (to him) 302.12
 Lēdāhín dùLā Lāx dùt'ùwó sìgú dùyitkik'āx once (Lēdādén) his mother (dùLā) very (Lāx) her mind (dùt'ùwó) was happy (sìgú) her son (dùyit¹) on account of ([i]k'āx) [169.1¹]
 dük'ák' bàs q'uà 'àwé tcà 'àc'ùwàq'it' his uncles (dük'ák') they (bàs) however (q'uà) [that] ('àwé) then (tcà) suspected him ('àc'ùwàq'it') [169.2¹]

¹ Reference to text at end of this paper.

(c) The possessive *dù* refers to the grammatical subject of the preceding sentence or of the principal clause.

(A chief lived.) **dusī' qokī't akucda'n* his daughter (*dùsī*) to pick berries (*q'v'kī't*) was accustomed 252.1

(At night he ran there.) **doxō'nxīlc Lēl wu'sko* his friends did not know it 290.9

(He went to see his trap.) **dugātā'yī Lēl gāwe* (= *gū 'āwé*) *saqō'sti* his trap was nowhere 330.2

(A shaman was named Wolf-Weasel.) **našgaducū' yate' dua't lū'te* eight were his things, tongues 339.9

**Lēl ye awusku' duyī't satī'yī* not (*Lēl*) this (*ye*) he knew it (*'āwòsk'ú*) that it was [his being] (*sāt'ī'yī*) his son (*dūyī't*) 306.8

(d) The possessive *dù* is used not only for the grammatical, but also for the psychological, subject of the discourse, particularly when only one person or one group of persons is referred to.

**Lēl wū'na.*¹ *duā't-bastc gōc kat i'sā* She is not dead (being dead is not [to] her). By her aunts she is held in the lap 372.4

(A boy has been turned into a salmon. His mother calls her husband, and says, "A fine salmon is floating here.") **kē'xa ā'wacāt duī'ctc* a hook was taken by his father 306.7

(e) When in a simple sentence two third-person possessive pronouns occur which refer to different persons, and the one noun has the pronoun *dù* or *'ā*, the second noun takes *'āc*, unless it belongs to the subject itself. In passive sentences the agent is treated in the same manner.

**ada'x acdji't wuduwatī' duli'lk'ic* then to his (Raven's) hands it was given by (Raven's) grandfather 374.5

Lē 'ācādē yānācīnī 'īn 'āwé 'acxelk'at then (*Lē*) its head (to) (*'ācādē*) she was touching (*yānācīnī*) with (*'īn*) [that] (*'āwé*) her chest (*'acxel'*) [surface] (*k'a*) [169.6²]

**qo'a duī'c awe' ye acī't ta'oditan* but (*q'vā*) his father (*dūic*) [that] (*'āwé*) thus (*yé*) [in] his [son's] behalf [*acīt*] did 261.1

¹ The English subject of the verb TO BE DEAD is object in Tlingit (see § 47).

² Reference to text at end of this paper.

Nevertheless, in cases in which the words themselves imply clearly the possessive relations, both nouns may appear with *dù*:—

tɛ̀a 'àn 'àwɛ̀ dùlátɕ q'v̀à lɛ̀l 'àwɛ̀xàtcɕ dùyítɕ̀ nevertheless (tɛ̀a 'àn)
[that] ('àwɛ̀) by his mother (*dùlátɕ*) however (*q'v̀à*) not (*lɛ̀l*) was
given up ('àwɛ̀xàtcɕ) her son (*dùyítɕ̀*) [168.11¹]

(2) 'àc.

(a) The possessive 'àc expresses that the object is not owned by the subject, but by a person previously mentioned as subject.

(Peter had done it.) 'àc'ic yé 'àyàwsiq'̀à another person told (Peter's)
father
*qo'a duĩ'c awe' ye acĩ't ta'oditan but his father did thus for him
261.1 (see under 1 [e] p. 53)
*we xũ'n qā' ayu acɕa'nt wɔagu't that (we') north wind (xun) man
(q'á) [that] ('áyú) to his proximity ('acɕánt') went ('wàgút')
364.13
*tɛ̀uLe' acɛ̀ā't wɔagu't then (tɛ̀uLe') to his [the other one's] back ('acɛ̀āt')
he went ('wàgút') 290.3

(b) The possessive 'àc is also used, even when referring to the subject of simple sentences, when *dù* might refer to the preceding subject.

(He took the people's eyes.) *wutšā'ga acɛ̀jĩ' bu yu cāwa't the (afore-
mentioned) woman had a cane (a cane [wutšāgà] to her hands
['acɛ̀jĩ] was that [yu] woman [cāwāt']) 292.9

(3) 'à.

(a) The possessive 'à is used most frequently to express possession by animals or inanimate objects.

*danē't ayɛde' ye wududɕi'ne grease-boxes (danē't) its inside into ('áyidɛ̀)
thus (yé) were put 255.4
*'át'ùnàɕ from its inner side 256.4

¹ Reference to text at end of this paper.

**ayəxak'a'wu* its thwarts (a canoe's) 258.7, 8

**aʔa'wult* to its door 260.9

**aʔə'x yaolucu'* in their midst (of snipes) they appear 393.7

(b) The possessive 'à is used to express possession by the preceding object.

James yé 'àyàwsiq'à dūlit' àyi 'àdjidé 'ak''gūt'i he said to James that he would give him (to his hands) his own knife

James yé 'àyàwsiq'à 'alit' àyi 'àdjidé 'ak''gūt'i he said to James that he would give him his (James's) knife

("Some one might think I was fooling with her,") **aʔánde yāgāgū't* when he went to her proximity 366.3

(4) *q'à*.

It is difficult to find examples for the indefinite pronoun *q'à*, since it differs only in pitch from *q'à* MAN, and the two forms are not clearly distinguished. I have recorded—

q'àcá some one's head

q'àcá a human head

q'àʔádà yùdjik'vlt'átgì servant = some one's (*q'à*) mouth (*ʔà*) around (*dà*) continually (*yù*) with hand (*dji*) arranges (*k'vlt'átk'*)

§ 23. INDEPENDENT PRONOUNS OF THE THIRD PERSON.

The definite independent pronoun of the third person is *bu*.

**bu tšu* him also 291.3

**butc awe'; aosiwa't yu kē'ładi* it was by her; she reared the sea-gull 350.8

**Laʔ wá'sa awugā'x duqē'łk'*¹ very (*Laʔ*) [how] (*wásà*) he was pitied (*'àwògáx*) his nephew (*dùqélk'*) by him 269.11

§ 24. THE THIRD PERSON PLURAL.

Wherever the third person plural, referring to human beings, is expressed, the form *has* is added to the pronominal forms previously discussed.

¹ Instead of *duk'élk'*.

If plurality is not considered as relevant, or if it is expressed in some other manner (as by the plural suffix *-x̣*, or by plural stems), the singular forms may be used.

- **dui'c gux̣x̣ū'tc awe yasahē'x̣* by her father's slaves they were picked up 252.5
 **dāq uwaa't* they went up ('at' to go, pl.) 256.1
 **yenqē' awe* when they were seated 270.12 (*q'ɪ* to sit, pl.)
 **kiksa'di qot cū'wax̣ix* the *Kiksa'di* were lost 309.7
 **cā qo'a gāx̣ sah'* the women, however, cried 309.7
 **tildaka't¹ yū' āntqen yē x̣ayaqa'* all those town people said thus 370.9

The third person plural of the subjective personal pronoun is expressed by *has*, which precedes the whole verbal forms.

- **gonaye' has uwago'x̣* they started off by canoe 351.5
 **has qōwaci' we sā'k* they searched for olachen 351.6
 **wū'yen has aohdja'q* they killed much game 353.9
 **kēl tin has wuā't* they went with dogs 353.9
 **has aosit̄'n* they saw it 369.4
 **ax̣ē'x̣ has at tē'x̣nultc* to his mouth ('āx̣éx̣) they (*hàs*) something ('at') always gave to eat 369.7

As objective form of the personal pronoun, *has* has the same position:

- **qox̣ has kāwaga'* he sent them back 354.6
 **yāk'' k'à hās 'ūwāx̣i* they (*hàs*) staid ('ūwāx̣i) on (*k'a*) the canoe (*yāk''*) (the verb *x̣i* takes the objective form of the pronoun)

In the possessive pronoun, *has* precedes the pronominal form:—

- **hasdukā'ni* their brother-in-law 353.11
 **hasdux̣ō'ni* their friend 369.6
 **hasdutū'wu* their minds 370.1
 **hasduyē'l' s̄āx''* their raven hat 381.2

¹ Instead of *djildakat'*.

With terms of relationship, *has* is used as a suffix to indicate plurality:—

**bakā'k-has* our uncles 372.2 (also 376.2)

**ałli'lk-has* my grandfathers 372.1, 3

**duā't-has* her aunts 372.4

**ikā'k-has* your uncles 376.4

It occurs also with family names:—

**Cā'dadūx-has* the members of the family *Cā'dadūx* 350.5

We find also

**dūcū'nax-has* plenty 360.10

has occurs also as an independent personal pronoun:—

**hastc awē'*; *has awu'hyax we Cabu't* it was by them; they built
Mountain house 350.5

§ 25. THE INCORPORATED PERSONAL PRONOUNS.

1. Subjective Forms.

The third-person forms mentioned in § 16 are modified by contraction with the incorporated pronouns treated in §§ 17-21.

These contractions occur particularly in the *yà*-series. I give here the contracted forms of the subjective pronouns in tabular form.

CLASSIFIER *yà*

	<i>a'</i>	<i>b'</i>	<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>	<i>de</i>	<i>ee</i>
1st person singular .	<i>xà</i>	<i>xwà</i>	<i>xà</i>	<i>xò</i>	<i>nàxà</i>	<i>k'àxà</i>	<i>q'à</i>	<i>k'vq'a</i>	<i>k'àq'à</i>	<i>q'àq'à</i>
2d person singular .	<i>'iyà</i>	<i>'iyà</i>	<i>'ì</i>	<i>yì</i>	<i>nì</i>	<i>gì</i>	<i>gì</i>	<i>gàgì</i>	<i>gàgì</i>	<i>gagì</i>
3d person singular .	<i>ya</i>	<i>'ùwà</i>	—	<i>wò</i>	<i>na</i>	<i>ga</i>	<i>gà</i>	<i>gùgà</i>	<i>gàgà</i>	<i>gaga</i>
3d person singular indefinite	?	?	<i>'à</i>	?	?	?	?	?	?	?
3d person singular indefinite	<i>dùwà</i>	<i>wòdùwà</i>	<i>dù</i>	<i>wòdù</i>	<i>nàdù</i>	?	?	?	?	?
1st person plural .	<i>t'ùwà</i>	<i>wòt'ùwà</i>	<i>wòt'ù</i>	<i>wòt'ù</i>	<i>nàt'ù</i>	<i>k'àt'ù</i>	<i>q'àt'ù</i>	<i>k'àxt'ù</i>	?	<i>q'àxt'ù</i>
2d person plural .	<i>yiy</i>	<i>yìyà</i>	<i>yìy</i>	<i>yìy</i>	<i>nayì</i>	<i>gayì</i>	<i>gàyì</i>	<i>gàxyì</i>	?	?

It will be seen that in the forms *d* and *e*, and their derivatives *f*, *de*, and *ee*, the first person singular and plural change the sonants *g* and *g* to the voiceless *k'* and *q'*.

Besides these changes, we find in (*a'*), (*b'*), and (*b*) a number of contractions and assimilations.

In (*a'*):

1st person	<i>xà</i>	from	<i>xà-yà</i>
3d " indefinite	<i>dùwà</i>	"	<i>dù-yà</i>
1st " plural	<i>t'ùwà</i>	"	<i>t'ù-yà</i>
2d " "	<i>yìy</i>	"	<i>yì-yà</i>

In (*b'*):

1st person	. . . . .	<i>xwà</i>	from	<i>xà-wù-yà</i>
2d	"	<i>'iyà</i>	"	<i>'ì-wù-yà</i>
3d	"	<i>'ùwà</i>	"	<i>wù-yà</i>
3d	" indefinite	<i>wòdùwà</i>	"	<i>wù-dù-wù-yà</i>
1st	" plural	<i>wòt'ùwa</i>	"	<i>wù-t'ù-wù-yà</i>
2d	"	<i>yìya</i>	"	<i>yìy-wù-yà</i>

In (*b*):

1st person	. . . . .	<i>xù</i>	from	<i>wù-xà</i>
2d	"	<i>yì</i>	"	<i>wù-yì</i>
3d	" indefinite	<i>wòdù</i>	"	<i>wù-dù-wù</i>
1st	" plural	<i>wòt'ù</i>	"	<i>wù-t'ù-wù</i>
2d	"	<i>yìy</i>	"	<i>wù-yìy</i>

Since only the two forms *a'* and *b'* contain a classifier, it follows that all the remaining forms for the classifiers in *l*, *s*, and *c* are obtained by adding the elements *la*, *sa*, *ca*; *l'*, *s'*, *c'*; to the forms here given. For *a'* and *b'* the following forms are found:—

	<i>a'</i>	<i>b'</i>
1st person singular	<i>xàli</i>	<i>xùli</i>
2d " "	<i>ìli</i>	<i>yìli</i>
3d " "	<i>li</i>	<i>wùli</i>
3d " " indefinite	<i>'àli</i>	?
3d " " "	<i>dùli</i>	<i>wòdùli</i>
1st person plural	<i>t'ìli</i>	<i>wòt'ìli</i>
2d " "	<i>yìli</i>	<i>'ìyìli</i>

The negative forms have a special prefix *ù* which enters into combination with the pronominal forms. The forms with the classifier *yà* (which disappears for the indefinite negative forms, see p. 27) are as follows:—

	<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>
1st person singular	<i>xv</i>	<i>xù</i>	<i>'vnxà</i>	<i>k'àxù</i>	<i>q'à</i>	<i>k'vq'a</i>
2d " "	<i>'ì</i>	<i>'ìwù</i>	<i>nì</i>	<i>gì</i>	<i>gì</i>	<i>gàgì</i>
3d " "	<i>'v</i>	<i>wù</i>	<i>'ùna</i>	<i>gù</i>	<i>gà</i>	<i>gvga</i>
3d " " indefinite	?	?	?	?	?	?
3d " " "	?	?	?	?	?	?
1st " plural	<i>t'ù</i>	<i>wv't'ù</i>	<i>nat'ù</i>	<i>k'at'ù</i>	<i>q'at'ù</i>	<i>k'àxt'ù</i>
2d " "	<i>yì</i>	<i>yìy</i>	<i>nayì</i>	<i>gìy</i>	<i>gàyì</i>	<i>gaxyì</i>

The contractions and assimilations are in this case probably the following:—

In (*a*):

1st person singular	<i>xv</i>	from <i>xà-v</i>
2d " "	<i>'ì</i>	" <i>ì-v</i>
1st " plural	<i>t'ù</i>	" <i>t'ù-v</i>
2d " "	<i>yì</i>	" <i>yì-v</i>

In (*b*):

1st person singular	<i>xù</i>	from <i>wù-xà-v</i>
2d " "	<i>'ìwù</i>	" <i>wù-yì-v</i>
1st " plural	<i>wv't'ù</i>	" <i>wù-t'ù-wù-v</i>
2d " "	<i>yìy</i>	" <i>wù-yìy-v</i>

In the other forms similar contractions may be observed. In the third person and first person the *ù* prevails over the *à*.

2. Objective Forms.

The irregularities of the objective forms are not quite so numerous. In the affirmative *ya*-series (*b'*), we find, instead of 'i $\dot{w}\dot{v}$ HE—THEE, 'i $\dot{w}\dot{a}$; instead of 'a $\dot{u}\dot{w}\dot{a}$ HE—IT, 'a $\dot{w}\dot{a}$. However, 'a $\dot{u}\dot{w}\dot{a}$ HE—ONE OF THEM remains unchanged.

The indefinite object *q'u*, when immediately followed by the 'i or *yì* of the second person, is contracted with them.

q'iydɬut'i < *q'ù-i-dɬi-t'i* thou art born (=to something you have come to be)

q'iyiydɬut'i < *q'ù-yì(y)-dɬi-t'i* ye are born

§ 26. TREATMENT OF THE VOWELS OF THE PRONOMINAL AND TEMPORAL PREFIXES.

Whenever the pronominal and modal prefixes (p. 36) are preceded by other prefixes, their vowels tend to disappear. This tendency may be observed in the double modal elements (*f*), (*de*), (*ee*), in which the vowel of the modal form disappears before the vocalic forms of the classifiers.

It may be laid down as a general rule, that the modal and pronominal elements preceding a consonantic classifier retain their vowels. Thus we have in the future *gùx* from *gùgà* in all cases where it is followed by a classifier which has a vowel.

This rule extends over many prefixes preceding the modal and personal elements, and may be formulated as follows: When a prefix ending in a vowel precedes the pronominal subject and the modal element, the pronoun which stands between the modal element and the classifier loses its vowel, if the classifier is vocalic. In this case the modal element retains its vowel. If the classifier is consonantic, the pronoun retains its vowel, while the modal element loses it.

yànɣàlɣwɛ'n I am wiping along (*yàn* motion; *ɣà* I; *ɣwɛ'n* to wipe;
l̥ consonantic classifier)
yànàɣl̥àɣwɛ'n I am wiping it (*yàn* motion; *ɣà* I; *l̥à* vocalic classifier)
k'àɣàcɣit' I am drawing (*k'à* on surface; *ɣà* I; *c* consonantic classi-
fier; *ɣit'* to draw)
k'àɣcàɣit' I draw it (*cà* vocalic classifier)
duit' 'àɣàlɣi'n when I looked at him
duit' 'aɣ''hɣi'n I looked at him

In the negative a shifting of the vowel *v* occurs in some forms.

l'v̄nɣaq'v̄ɣ'' when I did not go by canoe
lɛ'l̥ yànɣv̄q'v̄ɣ'' I was not going along by canoe

The definite forms of the verbs with the prefix *ya* are treated differently from all others, because they have no classifier, except in the forms (*a'*) and (*b'*). In all the forms without classifier the pronoun retains its vowel, while the preceding modal prefix loses it. In other words, they follow the rule of the consonantic classifiers.

(c)

	Without Prefix.	With Prefix.		
		Without Classifier or with Consonantic Classifier.		With Vocalic Classifier.
		Affirmative.	Negative.	
1st person singular	<i>nàɣà</i>	<i>nɣà</i>	<i>.nɣv̄</i>	<i>nax</i>
2d " "	<i>nì</i>	<i>nì</i>	<i>nì</i>	<i>nì</i>
3d " "	<i>nà</i>	<i>nà</i>	<i>'ùnà</i>	<i>n</i>
1st " plural	<i>năt'v̄</i>	<i>nt'v̄</i>	<i>nt'v</i>	<i>nt'v</i>
2d " "	<i>nâyì</i>	<i>nayì (?)</i> <i>niy (?)</i>	<i>nayì</i>	<i>niy</i>

(d)

	Without Prefix.	With Prefix.			
		Without Classifier or with Consonantic Classifier.		With Vocalic Classifier.	
		Affirmative.	Negative.	Affirmative.	Negative.
1st person singular	<i>k'axà</i>	<i>kxa</i>		<i>k'ax</i>	<i>gux^u</i> (?)
2d " " 	<i>gì</i>	<i>gí</i>		<i>gì</i>	<i>gì</i>
3d " " 	<i>ga</i>	<i>gà</i>	?	<i>k'</i>	<i>k^u</i>
1st " plural 	<i>k'at'v</i>	<i>kt'v</i>		<i>kt'v</i>	<i>kt'v</i>
2d " " 	<i>gàyì</i>	<i>gàyì</i>		?	<i>giy</i> (?)

(e)

	Without Prefix.	With Prefix.		
		Without Classifier or with Consonantic Classifier.		With Vocalic Classifier.
		Affirmative.	Negative.	
1st person singular	<i>q'à</i>	<i>q'à</i>		<i>q'à</i>
2d " " 	<i>gì</i>	<i>gì</i>		<i>gì</i>
3d " " 	<i>gà</i>	<i>gà</i>	?	<i>x</i>
1st " plural 	<i>q'àt'v</i>	<i>x't'v</i>		<i>q'àt'v</i> (?)
2d " " 	<i>gàyì</i>	<i>x'yì</i>		<i>gìyì</i>

(f)

		Without Prefix.	With Prefix.		
			Without Classifier or with Consonantic Classifier.		With Vocalic Classifier.
			Affirmative.	Negative.	
1st person singular	. . . .	<i>k'vq''a</i>	<i>k''qwa</i>		<i>k'qwa</i>
2d	"	<i>gàgi</i>	<i>k''gì</i>		<i>k''gì</i>
3d	"	<i>gùgà</i>	<i>k''gwà</i>	?	<i>gux''</i>
1st	" plural	<i>k'àxt'v</i>	<i>k'axt'v</i>		<i>k'àxt'v</i>
2d	"	<i>gàxyì</i>	<i>gàxyì</i>		<i>gàxyì</i>

(de)

		Without Prefix.	With Prefix.		
			Without Classifier or with Consonantic Classifier.		With Vocalic Classifier.
			Affirmative.	Negative.	
1st person singular		<i>k'aq'a</i>	<i>kq'à</i>		?
2d	"	<i>gàgì</i>	?		?
3d	"	<i>gaga</i>	<i>k'gà</i>	?	<i>gax</i>
1st	plural	?	<i>k'àxt'v</i>		?
2d	"	?	?		?

In the case of consonantic prefixes, the vowel following the first modal or pronominal element is always retained.

yàcnàdàgwál he begins to strike himself

§ 27. REFLEXIVE AND RECIPROCAL FORMS.

1. The Reflexive Object *c*.

The reflexive is expressed by the prefix *c*, which precedes the modal and pronominal forms, and requires the indefinite forms of the classifiers.

	I strike myself.	I shall strike myself.	I begin to strike myself.
1st person singular	<i>cɣɪdɪgwál</i>	<i>ck'ìqádàgwál</i>	<i>yàcnàɣdàgwál</i>
2d " "	<i>cìyɪdɪgwál</i>	<i>cɣàɣɪdàgwál</i>	<i>yàcnìdàgwál</i>
3d " "	<i>cwɪdɪgwál</i>	<i>cɣòɣ^udàgwál</i>	<i>yàcnàdàgwál</i>
1st " plural	<i>cwɪt'ìdɪgwál</i>	<i>ck'àɣt'ìdàgwál</i>	<i>yàcnàt'ìgwál</i>
2d " "	<i>cìyɪdɪgwál</i>	<i>cɣàɣyìgwál</i>	<i>yàcnàyìgwál</i>

Other examples are,—

cwɪdàgwàlìn he has struck himself
cɣɪdɪdjàq' I killed myself
cɣòɣlɪts'in I make a strong effort (=make myself strong)
cɣòɣlìgè I make myself famous (*gè* great)
cɣòɣlìwát' I cause myself to grow
cwɪdɣìnùk^u he makes himself sick
yécnàsnéɣ he is saving himself
cɣɪdɣìgèq' I act like a stingy person (make myself stingy)
yé'cɣàsnéɣ after he had saved himself

2. Reciprocal Forms in *wùtc*.

The objective form EACH OTHER OR ONE ANOTHER is expressed by the independent word *wùtc*, which precedes the verb. It requires also the indefinite classifiers.

wùtc bàs wɪdɣɪt'in they saw each other
yé wùtc bàs nàst'in they were seeing each other
wùtc bàs wɪdɪn they slaughtered each other
wùtc bàs yàwɪúús they washed each other's face

When the object of the verb is a noun, the adjectival form *wùc* is used.

wùckikýán brothers among themselves
wùct'ùwù has 'àdžigú they make their (mutual) hearts happy
wùct'ùwù has 'ažis'in they encourage their (mutual) hearts
wùct'ùwù t'ùdžigù we make each other ('s heart) happy
wùct'in has 'àdàxá they paddle (in) their mutual company (see p. 102)

3. The Indirect Reflexive *gà*.

The indirect object FOR ONE'S SELF is expressed by the prefix *gà*, which also takes the indefinite classifiers. I have found the following forms:—

	(a')	(b')	(a)	(b)	(e)	(f)
1st person singular	<i>gux''</i>	<i>gàx''</i>	<i>gàxà</i>	<i>gàxù</i>	<i>gàq'à</i>	<i>gàk''q''à</i>
2d " "	<i>gì</i>	<i>gài</i>		<i>gàyì</i>	(?)	<i>gàk''gì</i>
3d " "	<i>'àgàw</i>	<i>gaw</i>	(?)	<i>'agàwù</i>	<i>'akga</i>	<i>'àgàk''gà</i>
1st " plural	<i>k'awt'v</i>	<i>gàwt'v</i>		<i>k'awt'v</i>	(?)	(?)
	<i>gàwt'v</i>	(?)		<i>gàwt'v</i>	<i>gaxt'v</i>	<i>gàk'axt'v</i>
2d " "	<i>gayì</i>	<i>gàyì</i>		<i>gàyìyì</i>	(?)	<i>gàgàxìyì(?)</i>

gùx''žisín I hid it for myself (a')
gìžisín you hid it for yourself (a')
gàxùžisínín I had hidden it for myself (b)
'at' gàx''džú I cook something for myself (b')
gàq'àžisín let me hide it for myself (e)
'at' gàk''q''às'í I shall cook it for myself (f)

§ 28. THE PREFIX *k'v*.

Intransitive verbs are transformed into adjectives by the prefix *k'v*.

**an kulaya't* ('*àn k'ùlàyát*) a long town 252.1

t'át'u'k'' k'wát a long cave (from *k'v-yát* by assimilation of *y*; see § 8, p. 16)

t'át'ùk'' k'ùlìxélcán a dangerous cave

The use of this prefix is not free.

§ 29. THE PREFIX *k'à*.

Before the modal prefixes, but following the reflexive, we find in many verbs a prefix *k'à* or *k'*, which is probably by origin related to the noun *k'à* SURFACE, but which is used in a purely formal manner with many verbs. Before a vocalic combined modal and pronominal prefix, *k'à* loses its vowel.

1. *k'à* combined with the classifier *yà* indicates objects shaped like a ball.

k'àyàyát a ball-shaped object is elongated

'àk'àwàt'ì he carries a ball

wáq' k'àyàgé a loop is large (*waq'* eye)

lél waq' k'àk'vðàgèx' balls which are not large

lél waq' k'àk'ugé a ball is not large

k'àk'vkká (a) small (ball)

k'àk''dikká small (balls)

yàk'ànalsús round ball moves

yàk'ànalt'it' ball moves

2. *k'à-yà-* preceded by the prefix *dji-* expresses the form of a hoop.

djik'àyàwús a hoop is strong

yàdjik'ànàlt'it' a hoop drifts

3. *k'à-* expresses the idea ON THE SURFACE, ON.

k'àyáá to be on (a child carried on the back) 366.2; to have on clothing 346.1; to grow 338.1

k'àt'vát' let us go on (the ground)! 392.5

k'àndùlìyá it was lowered (to the ground) 382.5

k'awłıyaś he stepped on 252.3

k'awdiba' it floated 263.13
k'àyàbàn a person stands on the ground

4. *k'à-* appears as a purely formal element.

k'àyàèk'' to whistle
k'àlíc to string up
k'àlyitc to fly 399.6
k'àyàyùk'' to shake 283.4
k'àyàwa't to break 258.8; 351.12
k'àyàbàt' to drive salmon
k'àyàdèx ashamed 260.12
k'àlicáq̃x to hunt fur-seal
k'àyàcu to drink inebriating drinks 400.9
cukadja' to advise
**ak'a'waga* he sent 264.7
**ak'a'wanik* she told the truth 253.13

For other verbs with *k'à-* see the vocabulary, pp. 130 *et seq.*

§ 30. INCORPORATED NOUNS.

A number of nouns are incorporated in the verbal complex. These are particularly nouns denoting parts of the body, locations, and a few others. The meaning of these nominal elements is sometimes instrumental, sometimes apparently objective or locative. It seems most likely, therefore, that they are rather indefinite adverbial elements, the meaning of which depends upon the character of the verb to which they are attached. In many cases their use is purely formal, as in *yàwsìáw* HE STRAPPED IT ON (*yà* FACE); *càk'àwógúk'* TO SHAKE (*ca* HEAD, TOP); *cufàwdiák'* HE BUILDS A FIRE (*cu* FRONT, END).

The incorporated nouns precede the pronominal subject, and follow the pronominal object:—

bà yàwxiux it blew us away (*bà* us; *yà* face)
wùtc bàs xàdiáx̃tc they can hear each other (*xà* mouth)

1. **ʔa¹** MOUTH ('aʔʔá my mouth; 'aʔʔédè towards my mouth).

yànʔáxdut'an I finish talking (yàn- finished; ʔa- mouth; ʔ- I; t'an to move)

'at' ʔáʔʔ^udísá I blow (with mouth) at something

yé ʔáyàq'á this (with mouth) he said

ʔáʔdat'áʔ to chew (ʔáʔ jaw)

'aʔát'ì to imitate (with mouth)

ʔèyàwús you questioned him

cʔádàʔèq' he smokes (self-mouth-smoke)

ʔát' ʔáyàáʔtc he always hears me talking

ʔaʔLigù I wiped my mouth (ʔùligù ya ʔá I wipe this mouth)

2. **t'u¹** MIND ('aʔt'uwb my mind; t'unáʔ through inside).

yùt'ùʔát'ánk' I am thinking (yu- in progress; t'u- mind; ʔa- I; t'an to move; -k' can)

'at'ùt'ì to imitate by motions

3. **ya** FACE ('aʔyá my face).

yàn bàs yakdùcxitni when they finish painting their faces (yàn- finished; bàs they; ya- face; k'a- surface; du some one; xit' to paint; -ni subordinating suffix)

yàk'awdihúL his face is wrinkled

yàʔsìáw I strapped it on

yàyanʔaL'áq I am overcoming it

yàwdʔà he looked (=moved face)

*bayā'wawoq he prevents us 286.3 (wùq^u to move; to flow)

4. **cà** HEAD.

yút' 'acàwàgìʔ he threw his head away towards her

yùcàdiléʔk' he struck her with a hammer several times

càʔwàdʔ I hit his head

'àʔ càʔsìáʔ^u I hung it there (at top edge [=head])

cak'awvgùgún it makes it shake

5. **dj²** HAND ('aʔdjít' to my hand).

djix^udínúk^u I feel it

djiwàbà it has been sent; it has gone

¹ Swanton, §14, p. 173.

² Swanton, §17, p. 178. Erroneously interpreted as meaning QUICKLY.

q'út' djiwàhá she brought forth; it came on its own accord (*q'u-*
something; *-t'* to; *há* to move)
xát' djiwàhá it comes into my possession
yudjik'ùl'ák' he manipulates
yudjixát'ánk' I guide him
xá djiwáígút' war is made against (they went with hands to war)
yédjixànè I am working

6. **lù¹** NOSE (*lú* nose).

lùtécéx dirty-nosed (see p. 112)

7. **cù²** FRONT (*còk'á* ahead of me; *'axcù* in front of me).

q'údàx cùwaxix all died (*q'b-* something; *dax* from; *cù* front, end;
xix to run, to move)
q'údàx 'at' cùxixix I killed them all
'axudé yaq'á cùnagút' he went ahead of several among them (*'a* it;
xo among; *-dε* towards; *q'á* some; *cù* front; *gút'* to go)
cùk'áwàdjá he informed him (he advised him of what was on surface
in front of him)
yàncùdjiixin it came to an end; the end (of a plank) fell down
cuk'alxóxs he uses words in song
culàx"diák' I build a fire for myself (*i. e.*, in front of me)

8. **qe'** DAYLIGHT.

yàqe'nàén daylight is coming
dèqe'kgwàá it will be daylight

9. **xe** DUSK.

yàxe'nàát' it is getting dusk
dèxe'k'gwaát' it will be dusk

10. **q'u** SPACE (see p. 51).

'ax q'ùligé a large space
q'ùdixák' it is wet (weather, soil)
dèq'ùk'awdjigit' it is dark

¹ Swanton, § 14, p. 173.

² Swanton, § 15, p. 174.

II. **ca** SONG.

yàcak'anacín he sings a song while walking
k'ècàkxàcì when I sang a song

§ 31. ADVERBIAL PREFIXES.

I am not able to distinguish definitely between adverbial prefixes and locative nouns (§ 42, p. 103). Both classes are so much alike in form, that more material will be needed for their final interpretation. The present classification must therefore be considered as tentative. Following are the most important adverbial prefixes:—

<i>yà</i> along	<i>ye</i> down
<i>k'è</i> up	<i>yu</i> in progress

The locative nouns appear often without post-positions, preceding the verb in the same manner as the adverbial prefixes. In all these cases the forms of the locative nouns are strictly analogous to those of the adverbial prefixes. This is the case particularly with the following locative nouns:—

<i>yàx</i> aboard	<i>nèl</i> inside of house
<i>yè</i> out of canoe	<i>dàk'</i> seaward
<i>yeq'</i> to the beach	<i>cu</i> end
<i>yvx</i> outside of house	

The position of these elements is always initial, preceding all pronominal forms:—

*k'èxat' 'inàyé*n it begins to resemble me
yà xat' yànałsik' it is detaining me (*yà* along; *xat'* me; *yà* face)
yèxatgug" ałx' he will invite me
k'ewùtchasnał'úx they blow at each other

The incorporated nouns, on the other hand, follow the pronominal object (see § 30).

'alxewat'án he spoke to him
xàł' yàłásik' after it had detained me

Following are examples of locative adverbs:—

1. **yà** ALONG. This prefix is used to express progression. It also occurs in inchoatives.

yànxaq'v̄x I travel along by canoe
yànalén it increases in size
yànàsxix (a bag) is moving along
yànxaɬ I am sweeping
'ax yànas'ax noise is moving along
yà'naɣál space is getting larger
yàx'ànàx"dat'an I begin to talk
yàq'v̄nxaén I begin to dwell
yàx'ànxa'wús I begin to question him (also *k'èx'ànxa'wús*)
yàga'gút' when he was walking along
yàga'ɣáɬc when it begins to be long
yàga'ɣáɬc when I begin to kill him

2. **k'è** UP.

k'èx"djikán I jumped up
k'èx"sigv̄q' I thrust it upward
k'ènáɬác it is rising, it drifts northward (compare *dàq' nathác* it drifts to shore)
k'èyànxa's'én I begin to raise my face
k'èla'sís when it rose (smoke, etc.); I sailed upstream
k'è'igút' when you were coming up
k'èdàhántc every time he rises
k'èk'ànàén it is growing up
k'èk'ák'wáá it will grow up
k'èùdz'igít' he awoke (=fell up)

The prefix *k'e* appears in a purely formal way in the future and progressive forms of many verbs. As a rule, those verbs that have *k'e* in the future have the same prefix in the progressive.

<i>k'èàk"q'ask'á</i> I shall be lazy	<i>k'èyàànxa'sk'én</i> I begin to be lazy
<i>k'ègùxcàgèq'</i> I shall be stingy	<i>k'ènàc'gèq'</i> he begins to be stingy

k'èxàt' gùq" abén he will claim me

k'èk'èk" q" àcàt' án I shall be in
the habit

k'èk'ùq" àgíx I shall throw them

k'èxàt' gùganúk" I shall be sick

k'èk'ùq" àxítc I shall throw (a
board)

k'èk gágáx he will cry

k'èk" q" àcàkàn I shall hate him

k'èk" qwà yá I shall carry it on back

k'ènáltca'n it begins to have a bad odor

k'ènáxsàxán I begin to love

dek'ènxàq'ít' I begin to suspect him

k'èxàt' 'v àyén it begins to resemble
me

k'èùwàxác it was cut out

k'èdjìwàxíx he was unsuccessful

k'èxvìwás I inquired

k'ècàkxàcí when I sang a song (*cà* song)

k'èxwàxítc I threw a blanket

k'èxàt' nàbén he begins to claim
me

yàxàt' nàbén he will have
claimed me

k'èk'v àxcat' án I begin to be in
the habit

k'ènxagíx I am throwing them

k'èxàt' nànúk" I am getting sick

k'ènúktc he gets sick every time

k'ènxàxítc I am throwing (a
board)

3. *yè* (before the verbal forms [*b*] and [*e*]; see p. 19), *yà* DOWN.

yènaát' they are coming downhill

yènúktc every time he sits down

yènatáx it is sinking

yèk' ànàgwáL it is rolling downhill

yènàcxín it is falling (a box, etc.)

yàk' àwagwáL it rolled down

yàxèwát' àn a point is lowered

Like *k'è*, the prefix *yè* appears in a purely formal way in the future and progressive forms of many verbs. As

a rule, those verbs that have *yè* in the future have the same prefix in the progressive.

yèk"q"àsànéx I shall save him

yègòxlàxún he will be thin

yèk"q"àsàt'in I shall see it

yèq'v̄k"q"ast'í he will be born

yènixsànéx I begin to save him

yèsgàsénéx after he hād saved himself

yènaḡsat'in I begin to see it

yè q'v̄nast'in he begins to be born

4. *yù* IN PROGRESS.

yùdjik'ul'atk' he is manipulating

yùḡ"àḡat'ánk' I talk (I am performing with the mouth)

yùcàdīḡḡk' he struck her with a hammer several times

yùkq"àlat'útċ I shall rub it

5. Locative nouns in adverbial position.

I give here a number of examples that will illustrate the adverbial use of locative nouns.

dàq' nàḡsàln I am carrying it ashore

yèḡsànúk' when I was carrying him out of the canoe

'àdē nēl'ùwàgòt' he went in (speaker outside)

yùḡnàḡàgút' when I came out of the house

§ 32. SYNTACTIC USE OF TENSE FORMS.

The syntactic use of tense forms is exceedingly complex, apparently for the reason that the tense concept is closely associated with the idea of motion to or from the speaker. It is quite evident that there is a close connection between these local ideas and temporal forms, but the exact character of this relation does not appear clearly from the available material.

§ 33. SYNTACTIC USE OF THE VOCALIC MODIFICATIONS OF THE VERB.

I stated in § 12 that the verbal stems appear in as many as four distinctive forms. The use of these forms shows many peculiarities.

1. Most consistent is the use of raised pitch closed vowel for the future.

gùg''àt'á he will sleep
yèk''g''àsgit' he will walk down
yèk''q''àsàt'in I shall see it
gùq''àgit' I shall walk

The only exceptions to this rule seem to be verbs that have a single form (p. 25).

yèk''q''à sàgàn I shall burn it

2. The open vowel with raised pitch (in the fourth class of verbs combined with the suffix *-n*) is used for continuatives in *na*.

yànàx''sinòk'' I am carrying him
'àcàk'i'x yànṣàgút' I am walking on top
yènṣàgút' I am walking downhill
yàndàqini while it was flying

However,

yàcàk'ànṣàcín I am singing (along) (*cà* song)

3. For the past tense, certain locative prefixes require the open vowel and raised pitch. These are—

k'è up

yè out of canoe

Also the nouns—

nèl in the house

yàn finished movement

dàk' towards fire; out to sea

dàq' away from fire

Examples:

<i>k'èxsiu'n</i> I carried it uphill	<i>k'èwlišis</i> I sailed upstream
<i>k'èxwàgùt'</i> I walked up	<i>yèx"siin</i> I carried it out of canoe
<i>k'èk'awàgwa'L</i> it rolled uphill	<i>yèxwàgùt'</i> I walked out of canoe
<i>k'èùwàxi'x</i> it fell out	<i>yèk'awàgwaL</i> it rolled out of canoe
<i>k'èyàx"dzià</i> I raised my face	

nèl xwàgùt' I walked in
adè nèl 'ùwàgùt' he went in (while I was inside)
nèl yàx"dzià I looked out of the house (in house I raised face)
dàk' xwàgùt' I went towards fire (in house)
dàk' 'ùwàgùx" he went out to sea
dàk' xwàgùq' I pushed the canoe out

yàn xwàgùq' I pushed the canoe shoreward; I thrust a pole against ground
'àk'iná yàn xwàt'i' I pushed it on top of it
yàn 'ùwàqv'x" I went to land
dàq' xwàgùt' I went back from fire

4. For the past tense, certain locative prefixes require closed vowel, low pitch. These are—

<i>ya</i> downhill	<i>yàx</i> (< <i>yàk"-yix</i>) aboard
<i>yùx"</i> out	

Examples:

yàxwàgùt' I walked downhill
yàxwàgùq' I pulled it down river
yàx"siin he carried it downhill
yàk'awàgwa'L it rolled down
yà yàx"dzià I lowered my face
yùx" xwàgùt' he went out
yùx" yàx"dzià I looked into house (out of house I raised face)
yàx xwàgùq' I pushed it aboard

5. *-dè* (see § 41, p. 94) takes closed vowel, low pitch.

'àyi'kdè xwàt'ì I put it into box
nèlde' wùgùt' he has gone in (I outside)
'àt' 'àyidè xwàt'ì I put it on top
ga'ndè wùgùt' he went out (I inside)
'àxa'ndè wùgùt' he went to him

6. *-t* (see § 41, p. 94) takes high pitch.

nèlt' 'a' he sits inside of house
dùxánt' xwàgút' I went to him
gánt' 'a' he sits outside of house
'axxa'nt' 'ùwàgút' he came to me

§ 34. IMPERATIVE, EXHORTATIVE, AND PROHIBITIVE.

1. Imperative.

The imperative is expressed in a variety of ways, and the particular forms used in each verb depend upon the tense forms referred to in § 32. There is a close correspondence between the imperative and temporal forms.

(a) Imperative of the form (a) without personal pronoun.

<i>dja'q</i> kill it!	<i>k'èya'</i> come ye up!
<i>'àt' cúq</i> laugh!	<i>nèl gú</i> come in!
<i>k'ègú</i> come up!	<i>sàt'</i> cook it!

(a') Imperative of the form (a) with pronoun.

<i>k'èlìgìn</i> look up!	<i>nèl ilgìn</i> look in!
<i>'àt' 'àyèlìgìn</i> look ye up!	<i>k'èìckén</i> jump!

(b) Imperative of the form (d) without pronoun.

<i>gàsànú</i> carry him!	<i>'àtgàcí</i> sing!
<i>gàsàt'àn</i> carry it (a rod)!	<i>yàk'àgànik'</i> tell it (wherever
<i>gààx</i> carry it (a blanket)!	you go)!
	<i>gàgàx</i> cry!

(b') Imperative of the form (d) with pronoun.

<i>'àgìskà</i> be lazy!	<i>yàgìs'í'</i> keep on cooking!
<i>yàgìcìx</i> run along!	

(c) Imperative of the form (e) without pronoun.

<i>'àgàqùcí</i> search for it!	<i>yàgàgú</i> walk down!
<i>gàsànèx</i> save him!	<i>yàgàya'</i> walk ye down!

(c') Imperative of the form (e) with pronoun.

yà 'àgìlgin look down!

(d) Imperative of the form (c) without pronoun.

nàt'a' go to sleep!

nàyá go ye!

nàin keep on killing!

yúx'nàgù go out!

nàgù go!

yànba'n stand!

(d') Imperative of the form (c) with pronoun.

yùx 'anulgin look out!

nìcìx run!

yùx 'anayilgin look ye out!

2. Exhortative.

The exhortative is expressed by the forms (*de*) and (*ce*) (see p. 36)—

k'èq'agùt' let me go up!

yàq'ag'agùt' let me walk down!

k'ègàgùt' let him go up!

yàgàgàgùt' let him walk down!

k'èxt'ùat' let us go up!

yàqàxt'ùat' let us walk down!

k'èbàsgàat' let them go up!

yàbàsgàgàat' let them walk down!

yàkq'agùt' let me walk along!

nàq'agùt' let me walk!

yàkgàgùt' let him walk along!

nàgàgùt' let him walk!

yàk'axt'ùat' let us walk along!

nàxt'ùat' let us walk!

yàbàsgàgàat' let them walk along!

bàs nàgàat' let them walk!

The imperative (and exhortative?) are sometimes strengthened by the particle *śá*.

tàà nàt'à śá still sleep a while (*i. e.*, sleep a little longer)!

This particle occurs also in—

'lìśá just a moment!

An emphatic imperative is also formed by the particle *dé*, which is stronger than *śá*.

gudàn stand up!

gudàn śá stand up a while!

gudàn dé stand up now!

bàgú come!

bàk^u śá come for a while!

bàgú dé come at once!

bàk^u dé come now!

3. Prohibitive.

The continuative prohibitive is formed by the suffix *-djiq* for the inchoative; *-(i)q* for the present; *-giq'* (after stems with *u*-vowel, *-gùq^u*) future. When following a high-pitched vowel, these suffixes have the low pitch; when following a low-pitched vowel, they have the high pitch. All prohibitives are preceded by the negation *lil*.

(a) Inchoative:

lil k'èinùkdjìq' don't become sick!

lil yèine'xdjìq' don't become well!

lil k'èigáxdjìq' don't cry!

lil yè 'igùtdjìq' don't go down!

lil k'è 'igùtdjìq' don't go up!

(b) Present:

lil yànigùdìq' don't continue to go along!

lil nèt 'igùdíq' don't go in!

lil 'áx 'igùdíq' don't go there!

lil yàx 'ihàníq' never stand!

lil 'áx 'ilgíníq' don't look at it!

lil 'igàxíq' don't continue to cry!

lil 'iskàq' don't be lazy!

(c) Future:

lil yùiyátgìq' don't ye go!

lil yùlgingìq' don't look (another way)!

lil yùisat'a'ngìq' don't carry it!

lil yù igùtgùq^u don't go!

lil yù ihùngùq^u don't sell it!

In all the cases which I collected, this ending is associated with the prefix *yu*.

(*d*) I have found twice the form *-xuq^u*, which evidently belongs to this series.

lil 'at' 'icigxuq^u don't laugh!

lil iuxxuq^u don't throw it up!

I pointed out in § 32 that there are certain correspondences between the adverbial suffixes for the future and those for the inchoative. Correspondences of this type are characteristic of all verbs. I have, however, not sufficient material to clear up these relations. The following may serve as examples, each horizontal line representing the usage for certain types of verbs:—

MEANING AND PREFIXES OF VERBAL FORMS.

	(<i>f</i>) <i>gvga</i>	(<i>b'</i>) <i>wv</i>	(<i>c</i>) <i>na</i>	(<i>d</i>) <i>ga</i>	(<i>e</i>) <i>ga</i>	(<i>ee</i>) <i>gaga</i>	(<i>ce</i>) <i>naga</i>
Past	Future		Inchoative				
—	<i>k'è</i>	—	<i>k'è</i>	after	let me!	—	—
(<i>yè</i>)	<i>yè</i>	—	<i>yè</i>	—	after	let me!	—
—	—	after	<i>yà</i>	—	—	—	—

SUFFIXES (§§ 35-40).

I combine under this heading a number of suffixes which modify the meaning of the stem, and form with it a unit. It is not possible to distinguish clearly between adnominal and adverbial elements of this class, because a number of these suffixes appear in both groups. This is pre-eminently true

of the plural $-\acute{x}$, which is used with both verbs and nouns. The diminutive may also occur with both classes, but it is rare in verbal forms. I have found the augmentative only with nouns, while other forms are found with verbal stems only. So far as the sense of these suffixes permits, several of them may appear in combination.

§ 35. PLURAL SUFFIX.

1. $-\acute{x}$ plural, probably better distributive.¹ This suffix is used with both nouns and verbs.

lɪngitlèn big person

lɪngitlèn \acute{x} big persons

lɪgé it is large

'atɪát \acute{x} ì children

lɪwú \acute{s} it is strong

lɪgé \acute{x} they are large

lɪwú \acute{s} \acute{x} they are strong

xalasl \acute{n} \acute{x} I am hiding one at a time

After *a*, *u*, and labialized *k*-sounds, the suffix is $-\acute{x}^u$.

'á lake

'á \acute{x}^u lakes

gù \acute{x}^u slave

gù \acute{x}^u \acute{x}^u slaves

§ 36. ADVERBIAL SUFFIXES.

2. $-\acute{s}$ distributive plural,² used with verbs only. In all my examples the $-\acute{s}$ designates the plural object, while $-\acute{x}$ occurs in intransitive verbs, which, as will be shown later (§ 47), must be considered as impersonals, so that here also the suffix would not designate the subject. I have also one case in which Mr. Shotridge designated the use of $-\acute{s}$ for the distributive of the transitive verb as "intelligible, but unidiomatic;" namely, *xalasín \acute{s}* I HIDE

¹ Swanton, § 9, p. 169.

² Swanton, § 19.6, p. 186.

ONE AT A TIME, which is not used, while *ḡalasínḡ* is the correct form. -

ḡwa tcúk^u I rubbed it

núk to feel

cúk'awluxúḡ he sings one word
in song

Here belongs also

tín to see

ḡatcúkḡ I rub it all over

axatíḡ I am patching one at a
time

ḡât núk^uḡ he is feeling me all
over

ḡwatsíkḡ I had broiled them on
spits one at a time (*i. e.*,
continually)

k'at'áḡḡ chewing one at a time

cúk'alxúḡḡ he used words in song

tíḡ to look

quḡ^u atíḡ I am looking

**ḡas qutíḡ* they looked 311.11
(erroneously *qutís*; *qutíḡ* he
looked) 312.3

According to their meaning, the following suffixes are found with verbs only.

3. -*tc* EVERY TIME.¹

yáyát it is long

k'ènànúk^u he is getting sick

náyáttc every time (I try it) it
is (too) long

k'ènu'k^utc he gets sick every
time

'vdaxwełtc he is tired every time (I go to see him)

**ḡuka'ndjì'l awe uca'ttc* they gave them every time to their brothers-
in-law 367.7

**ldaka't at kealxu'ttc* he chopped everything every time 366.1

**quḡ agḡwalḡe'ntc* it will look back every time (it is hungry) 359.6

**naa'ttc* they went every time 253.3

**akusteḡtc* they would break them every time 255.6

¹ Swanton, § 19.1, p. 184.

Verbs ending in *a* change the *a* before this suffix to *ε*.

**siga* to say

**duŋqεtc* they always said 255.1

4. **-nùtc** ALWAYS (in the sense of HABITUALLY).¹ This and the following may be compounds of the preceding suffix and an element *nu*; viz., *nùk*.

t̥la L'ák'' gútnùtc he always goes

t̥la L'ák'' q''k̥l̥nùtc she always picks berries

t̥la L'ák'' x̥àt' núknùtc I have always been sick

**yaŋ atgwaku'nutc* things are always compared 356.6

**aŋ udulcu'qnutc* they would always laugh at him 257.9

**qak̥udaŋ kaŋk̥indε duqε'tcnutc* they always threw off their human coats
253.6

**kadukiks̥nutc* they always shook them 253.6

**acu'tcnutc duyε'tk''* she always bathed her child 257.7

5. **-nùktc** ALWAYS. I have not been able to discover the difference between this suffix and the preceding one. In some cases they may be used indiscriminately; in others, only the one or the other can be used.

q''k̥l̥nùktc she always picks berries

6. **-x̥** expresses a permanent condition.²

daxwáLx̥ he is tired (after a day's work)

Lél yank'a'x̥baùlgàs̥ we never had settled (but now we have homes)

Lél yank'a'x̥baùlgàs̥x̥ we never had settled, and still continue so
yànk'a'x̥báwuligàs̥x̥ since then we move about permanently (*i. e.*,
without fixed habitation)

wul̥ts'i'n̥x̥ he grew strong, and has remained so (but *wul̥ts'in̥* he grew strong)

**Lél at'idja'q̥x̥* you never kill anything 392.6 (11)

¹ Swanton, § 19.2, p. 184.

² Swanton, § 15.7, p. 177; § 19.4, p. 185. The two suffixes treated by Swanton are evidently the same.

This suffix is attached regularly to nouns with the verb *sit'i* TO BE. It expresses the permanence of condition.

àn qáwùx" sit'i he is a chief

**Le hasdja'qx* they killed them regularly 254.10

**qa"dzutiyi atx siti* it became a living being 261.5

lingitx sit'i he was (had become) a human being 316.12

**at šat'ix sit'i* he had become a master of things (*i. e.*, a hunter) 326.6

7. **-k"** OCCASIONALLY, REPEATEDLY, HABITUALLY AT INTERVALS, TO BE ABLE TO.¹

yùxwaqùx" k" I travel by canoe occasionally

šaxit'k" I sweep the floor occasionally

šàùš'k" I am washing it (now and then)

ašàdjaqk" I am able to kill it

àšàlúnk" I know how to hunt

àtšàùnk" I know how to shoot something

**l'èu l'ta an atlayexi t'èule'yu ayaLišk'* then with a knife he whittled something, then occasionally he would break it 370.3

**kadigáxk"* he would cry at intervals 370.7

**yan yuk duwaxi'xk* they jumped out there at intervals 303.2

**ada'dax yu nawušk* wash it off repeatedly 313.11

**binde ye yunasni'k* put it repeatedly into water 313.11

**yu akan'kk aya'x yu yatik* regularly, as he told them, so it was 318.13

**yu aq"letsakk* he pushed hard repeatedly 327.7

This suffix is used most frequently with verbs expressing NAMING, THINKING, SAYING.

**qáwutc ye yasák"* the people name it— 310.7

**dutu' yu šayaalánk* in him he was talking (=he moved his mouth) 317.2

**ada yuxaduLi'a'tk* they talked about it (=they moved their mouths) 348.2 (erroneously *ada'yux aduLi'a'tk*) 371.1

dudà yut'uxatà'nk I am thinking about him

8. **-yin, -in, -wun, -un.** This suffix expresses the past. After *i*, and in most cases after *a*, it has the form **-yin**; after

¹ Swanton, § 20.3, p. 188.

consonants, except the labialized *k*-series and *w*, it is **-in**; after *u*, and sometimes after *a*, its form is **-wun**; after labialized consonants and *w*, it is **-un**. Its pitch is indifferent; so that after a high stem-vowel it is low, after a low stem-vowel high.

yànálgén he is getting big
lígé it is big
xàt' lts'in I am strong
lél wuduskú he is not known

yànálgénin he was getting big
lágéyìn it used to be big
xàt' lats'inín I used to be strong
lél wuduskúwùn he never was known

qùx"áú I am dwelling
qùxkít I pick berries

qùx"áúwún I was dwelling
qùx"akítin I used to pick berries

**xàt' wusnexi'n* I was saved 385.14

**akina' wogaxi'xin yu gaga'n* when on top of it came the sun 255.1

**kendusga'nin* they were burnt 382.1

**ye ayati'yin natiye't ika'kbas* that was (the way) were your grand-fathers 380.19

9. **-n** neutral conditional.

lwàsá 'at' 'ùnàníni yè 'ikq'wasat'in sègán if nothing happens, I shall see thee to-morrow

gàxàt'nat'iní,—if I am well,—

xàxaxàní,—if I hear from him,—

xaxéni k'exàtguṣsanúk" if I eat it, I shall get sick

xàtc qàsàt'inní lél 'ayàk"qwàdàhán if I am the one to see it, I shall escape

Conditional clauses contrary to fact are expressed by the particle *k'át'*, which follows the verb nominalized by the suffix *-yú*; or by the particle *'úc*, which follows the suffix *-yin*.

Examples of the use of *k'át'*:

xàxàxàxi k'át' 'iqwàq'vsàt'inín if I had heard from him, I might have seen you

lṣàt' 'vnuḡò k'át',—if I had not been sick,—

lél xàt' gàḡvnuḡùn tṣàt' 'axùxáyik'át' I should not have been sick if I had not eaten it

Examples of the use of 'úc:

xwaxá 'úc k'èxàtguṣsanúk^u if I should eat it, I should be sick
xálc 'úc xvsatínin q'djàgín if I had been the one to see it, I should
 have killed it
xvsat'inín 'úc,—if I had seen it,—
xát' nùgùn 'úc,—if I had been sick,—

§ 37. ADNOMINAL SUFFIXES.

10. **-k̥** diminutive.¹ The diminutive of the singular is expressed by the suffix **-k̥**, which, in words ending with an *a*, a *u*, or a labialized *k* sound, is labialized (see § 8, pp. 16–18).

'át' a thing	'álk̥ a little thing
'íc father	'ìc̥ little father
yék' spirit	yékk̥ little spirit
t'àn sea-lion	t'ànk̥ little sea-lion
'èq' copper	'èqk̥ little copper
yáy whale	yáyk̥ little whale
'úx ^u tooth	'úx ^u k̥ ^u little tooth
yàk ^u canoe	yàk ^u k̥ ^u little canoe
yaáw strap	yaáwk̥ ^u little strap
'axá paddle	axák̥ ^u a little paddle (cf. 'axák̥ paddle, little one!)
'á pond	'ák̥ ^u a little pond

In certain words ending in a consonant, the ending is **-ak̥^u** instead of **-k̥**. I have not been able to discover the rule governing the use of this ending.

'às tree	'àsák̥ ^u little tree
'àn town	'ànák̥ ^u little town (also ànk̥)
bìn water	bìnák̥ ^u little water
'èx grease	èxák̥ ^u little grease
t'àn sea-lion	t'ànk̥ little sea-lion, but t'ànák̥ ^u his little sea-lion (see § 8, p. 18)

¹ Swanton, § 8, p. 168.

Many terms of relationship appear always with the diminutive ending:—

- lák^u* mother's sister (=little mother)
kéłk sister's child (said by male)
kík younger brother (said by male)
tcxánk grandchild
ík younger brother (said by female)

The diminutive *-k* occurs also with adjectives, as is shown by the form—

k'uwátck a little short

11. **-sání** diminutive plural, generally following the plural suffix *-x* (see No. 1, p. 81).

- | | |
|--------------------------------------|--|
| * <i>kúsání</i> little boys 345.12 | ' <i>átxísání</i> small things |
| * <i>téxsání</i> little stones 390.8 | <i>bitxísání</i> little houses |
| * <i>caxsání</i> little girls 353.4 | ' <i>áx"sání</i> little lakes |
| (erroneously <i>cak"sání</i>) | ' <i>èqxsání</i> little pieces of copper |
| <i>tšutsguxsání</i> birds | ' <i>axyátxúsání</i> my little children |

12. **-lèn** augmentative.

- | | |
|-----------------------------|------------------------------|
| <i>bitlèn</i> a large house | ' <i>átlèn</i> a large thing |
| ' <i>álèn</i> a large lake | |

§ 38. SUFFIX **-yi**, (**-i**, **-wu**, **-u**).¹

This suffix performs a number of functions, and for this reason it cannot well be correlated with the preceding classes. After *a* and *i* vowels it has the form *-yi*; after consonants, except the labialized *k*-series and *w*, it is *-i*; after *u*, and sometimes after *a*, it has the form *-wu*; and after *w* and consonants of the labialized *k*-series it is *-u*. Its pitch is indifferent; so

¹ Swanton, § 20, No. 2, p. 187.

that after a high stem-vowel it is low, after a low stem-vowel high. The suffix performs the following functions:—

1. When attached to a noun, it indicates that the noun is possessed either by a possessive pronoun or by another noun.

(a) Pronominal Forms.

<i>tà</i> king-salmon	<i>duṭàyi</i> his king-salmon
<i>tá</i> board	<i>duṭáyì</i> his board
<i>'axá</i> paddle	<i>duaxáyì</i> his paddle (<i>duaxáyì</i> the way he paddles)
<i>'á</i> lake	<i>duáyì</i> his lake
<i>xàt</i> root	<i>duxàdì</i> his root
<i>xát</i> salmon	<i>duxádì</i> his salmon
<i>t'il</i> scar	<i>duṭ'ilì</i> his scar
<i>t'il</i> shoe	<i>duṭ'ilì</i> his shoe
<i>nù</i> fort	<i>dunùwù</i> his fort
<i>lù</i> nose	<i>duṭùwù</i> his nose
<i>càxàw</i> (head) hair	<i>ducàxàwù</i> his hair
<i>ṭùk^u</i> king-salmon	<i>duṭùgù</i> his king-salmon
<i>gùx^u</i> slave	<i>dugùxù</i> his slave
<i>yàk^u</i> canoe	<i>duyàgù</i> his canoe (compare <i>yàk'</i> mussel; <i>duyàgì</i> his mussel)

Nouns ending in *a* labialize the diminutive ending *-k*, and therefore take, in their diminutive forms, *-u* as possessive ending.

<i>ák^u</i> a little pond	<i>duákù</i> his little pond
<i>àk^u</i> a small thing	<i>duàkù</i> his little thing

After *a* we find—

<i>q'á</i> man	(<i>du</i>) <i>q'áwu</i> his man
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Quite exceptional is—

<i>t'àn</i> navel	<i>duṭ'ànu'</i> his navel
-------------------	---------------------------

(b) Nominal Possession.

<i>táq'</i> joist (transversal timber connecting house-posts)	<i>hít' tá'gù</i> house timber
<i>báz</i> dung	* <i>xúts' bázì</i> grizzly bear's dung 252.4
<i>qwán</i> tribe	* <i>xúts' qwánì</i> Grizzly Bear tribe 253.2
'àn town	* <i>yíic' àní</i> your father's town 253.4
<i>hín</i> water	* <i>xát hínì</i> salmon creek 357.2

(c) Plural Forms.

When the noun has the plural suffix *-x*, the possessive takes terminal position.

<i>xun</i> friend	* <i>hasduxùnxi</i> their friends 354.10
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(d) Inseparable Possession.

This suffix is not used in cases in which inseparable possession is expressed (*i. e.*, with terms of relationship; parts of the body, provided these are considered as parts of the living body; and local nouns).

Terms of relationship:

<i>yít'</i> child	<i>duàt'</i> his father's sister
'àt' father's sister	* <i>yíic' àní</i> your father's town 253.14
'íc father	* <i>duíc gùx'xú</i> her father's slaves 252.5
<i>duyít'</i> his child	

Parts of body:

'úx tooth	<i>duúx</i> his tooth
<i>xét'</i> chest	<i>duxét'</i> his chest
<i>t'ex</i> heart	* <i>duxúx t'ex</i> her husband's heart 297.10

Local nouns:

<i>yì</i> place underneath	<i>àxyì</i> under me
<i>ték</i> place behind	<i>àxlék</i> place behind me
<i>xán</i> proximity	<i>*duxán</i> near her 252.10

2. The suffix is used extensively for expressing subordination of clauses. It has the function of nominalizing the verb.

- lél wá 'atwònyì sàyù yéyàwàq'à* he said that not anything happening
núgù hāt 'ùwàgùt being sick, he came
'atwòxàyi whenever he had eaten (*'atxá* when he had eaten)
'àyi wònyùgù as soon as he sat down (*gàgànyùgùn* whenever he sat down)
q'wòwàlì whenever it was cold (*q'òk"sàál* when it got cold)
k'ènyàgùdì tsá xán 'àk'àwànik' when coming up only he told me (= he did not tell me until he came up)
dàk' 'ùwàxixì t'à duit' 'ùwàxix out as fell the stone, on him it struck
**lca'tcas yen wunìyi' yu nū' atxān bitì ayu'* and now being finished that fort was a smoke-house 305.6
**eq dugūde' awe āk" kat wuqā'gì hin-tāgī'cì* (on) the beach walking then a little lake on swam [a fish] 274.3
**lca'k" yā'nagu'tì awe qox akū'dadjitc* long after it had gone, back it turned 255.5

Followed by the post-position *-tc*, the nominalized verb expresses causal subordination (see pp. 99–101); followed by the post-position *-t*, it expresses purpose (see p. 94); followed by the suffix *-daḥ*, it expresses temporal sequence (see p. 98).

The suffix *-yi* forms also abstract nouns.

- 'axlatsini' cùwàxix* my strength gave out
'axq'it'ini my eyesight
'axq'vaxdji my power of hearing
'axq'vlnigù my power of feeling
'àxyèdjìnèyi my work
'àxk'asnèyi my weaving
'ak'iddàlì weight

With certain verbs the suffix *-yu* signifies the nomen actoris. These nouns are formed from the past form of the stem.

<i>(ʼa)luʼn</i> to hunt on land	<i>ʼaʼlúnì</i> hunter
<i>kʼalcaʼqx</i> to hunt sea-otter, fur-seal, with retrieving arrow	<i>kʼalcáqxcí</i> sea-otter hunter, fur-seal hunter
<i>xàc</i> to cut	<i>daxàcí</i> one who cuts
<i>kʼaxàc</i> to carve (=cut surface)	<i>kʼadaxàcí</i> wood-carver
<i>xìlʼ</i> to draw, paint	<i>kʼacxìdí</i> painter
	<i>kʼadaxúlì</i> plank-dresser
	<i>dàlúšì</i> baker
<i>lèx̌</i> to pound	<i>dàlèx̌ì</i> blacksmith
	<i>dàqéšì</i> tailor
	<i>duxʼétx̌ yùx̌átàngì</i> chief's speaker
<i>yudjikʼlaʼtkʼ</i> to move hand about	<i>qàx̌àdà yùdjikùlʼátgì</i> servants attending at feast
	<i>xàt làšélì</i> person whose business it is to pull out roots

Also

<i>bùt</i> to depend	<i>bùdí</i> surf boards on gunwale of canoe (protector)
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Other nomina actoris are formed with *qá* MAN, or *šàtʼí* MASTER.

<i>yancú</i> to hunt along shore (seal, sea-lion)	<i>yancúqáwu</i> seal-hunter
<i>tʼáw</i> to steal	<i>tʼáwšàtʼí</i> thief

The terms compounded with *šàtʼí* have often the meaning of overdoing an act.

<i>ʼin</i> to kill many	<i>atʼʼinšàtʼí</i> one who kills too much
<i>ʼùs</i> to be playful, lively	<i>làùs šàtʼí</i> one who plays too much
<i>ʼix̌</i> to shout, to invite	<i>qviʼx̌šàtʼí</i> one who gives too many feasts

NOTE.—The term *šàtʼí* is also compounded with nominal stems, as—

<i>ʼátʼʼšàtʼí</i> master, owner of things
<i>ʼàtšàtʼí</i> master of animals (<i>i. e.</i> , an expert hunter)

§ 39. SUFFIXES *-a* AND *-ya*.

-a. Instrumental noun. The noun is formed by suffixing *a* to the inchoative stem.

<i>ín</i> to shoot ¹	<i>ínà</i> gun
<i>líl'</i> to slit	<i>líl'à</i> knife
<i>xác</i> to cut	<i>xácà</i> saw
<i>xít</i> to draw	<i>k'uxídà</i> pencil, brush
<i>k'íl'</i> to pry	<i>k'íl'à</i> lever, prying-instrument
<i>k'abén</i> to dig	<i>k'abénà</i> digging-tool
<i>xíl'</i> to sweep	<i>xíl'à</i> broom

-yá,² a nominal suffix. When attached to verbs, it is always used in connection with the nominalizing *-yi* (see § 38). Probably this element is identical with the local noun *yá* (see p. 104), which we find, for instance, in *gùndáyá* ANOTHER PLACE.

lél' adé bát' qwàgùdiyá there is no way for me to come here (*i. e.*, I cannot come here)

lél' adé bát' gàyìy'adìyá there is no way for you to come here

**yax galē' yu qā's āde' udurwaqā'siya* it is far that cascade where is the place of its falling 308.12

**qōdžūtī'yiya* the extent of his life 310.13

**akūlē'nxa ayu' duyē'kxi adē' tisi'niya* he tested his spirits (in) the way of strength 308.11

**lēū' ye qā awe dudugu' tū'de wudjixī'xiya* then it was that every person into his skin way of running 272.7

'à bàs 'àwàxayiyédàx bát' bàs 'ùwàát' they where they paddled from hither they came

'à 'àwt'ùwàxàiyiyédàx bát' wòt'ùwàát' from where we paddled, hither we came

**ādē' adjī'yit bas ctanū'guya yax ayū' bas adā'na* at the place of their to his hands feeling (=in the way they felt about him), like that they did 275.11 (also 275.1)

**adē' qoi'niya* at the place where he had been killing 274.12

¹ All these are inchoative stem-forms.

² Swanton, § 20, No. 4, p. 189.

§ 40. SUFFIXES OF ADVERBS AND NUMERALS.

1. **-dén** forms adverbs from verbs.

latsindén lively
k'ùdʒidén largely
radén crosswise
**kēdē'n* well 381.8

2. ***-dahēn** forms numeral adverbs.

**daḡdabē'n* twice (*daḡdanī'n* 258.2)
**daḡū'ndabēn* four times 357.4

3. **-naḡ** is used with numerals referring to human beings.

**lē'naḡ* one person 252.8
**daḡanaḡ* two persons 272.15; 280.2; 343.13¹
dáḡnáḡ hàyàt'ì we are two
dáḡnìnáḡ hàyàt'ì we are two

I have not been able to discover any difference between these forms.

§ 41. POST-POSITIONS.

Post-positions express principally locative ideas, but include also a few terms of modality. They are freely suffixed to nouns and nominalized verbal expressions. When used with pronouns, they are nominalized by means of a stem *i*, and take the possessive pronouns. The first person singular and the *a*-form of the third person are contracted with this stem.

ḡá instead of *'ax-i*
'á instead of *'a-i*

¹ This last example refers to slaves, for whom, according to Swanton, the numerals without the suffix *-naḡ* are used.

The series of forms are as follows:—

1st person singular	<i>ɣá</i> , plural <i>hài</i>
2d person singular	' <i>í</i> , " <i>yí</i>
3d person singular (1)	' <i>á</i> , " <i>hàs'á</i>
" " " (2)	' <i>ac'í</i> , " <i>has'ac'í</i>
" " " (3)	<i>duí</i> , " <i>hasduí</i>

1. The stem *i* alone expresses the indirect object. I found it used with the verbs—

(<i>li</i>) <i>t'ú'w</i> to teach	(<i>yá</i>) <i>ix</i> to shout
(<i>li</i>) <i>guk'</i> to show	(<i>di</i>) <i>geq'</i> to disagree
(<i>si</i>) <i>k'v</i> to inform	

ɣá awli't'ú'w he taught it to me

í ɣ'ut'ú'w I taught it to thee

**duíkūlgū'ktc* he would show him 379.11

hài 'àwsik'is he informed us

hài wùix he shouted at us

hài k'àwdigéq' it disagrees with me (overdoing something)

2. *-t'* position resulting from a movement towards an object;
-de movement towards an object.

In this and the following pairs the positional form is used with verbs of motion in perfect tenses; *i. e.*, after the motion has been completed.¹ The two forms occur with all verbs of motion, but also with verbs that we rather conceive as implying position.

Examples of the use of *-t'*:

hàt' ɣwàgít' I came here

**hā'nde hīnt ic'x* hither into the water run! 254.7 (The speaker is in a canoe. The person addressed stands on shore. The former speaks of the water as though the motion into it had been completed.)

**akā'de hīnt wudjix'x* she ran to it in the water 254.7 (This continues the preceding sentence. The woman is now in the water, and runs to the canoe on the surface [*k'á*].)

**dek'it' wudɣux'a'q gāgā'n tūt* to above it rose to the sun (*dek'í* above; *gāgān* sun; *t'v* inside) 254.8

¹ Swanton, No. 13, p. 194.

- **axt'ayit' iyagut'* you came to the place below me 269.11
dùit' 'ax'lixin I looked at him
 **acī' l'xewatan* he spoke to him (to him mouth he moved) 269.11
'iyánát' l'k'ásat'án the point lies by your side (your side at point on moves)
yát' qùxàú I live here (this at something I have)
'át' xwàq'úx I reached there (have gone there) by canoe
 **hīnyikt aolige'n* he looked into the water (water under side to he looked) 269.7
 **yūt akultā'qatc* there to (=away) she pushed it 292.11
 **hīnt urwaq'a'q* it swam to the creek 306.1
 **duca't djit awaxetc* he threw it to his wife (=his wife hands to he threw it) 306.11

When the stem to which *-dε* is attached has the low tone, *-dε* has the high tone. When the stem has a high tone, *-dε* has the low tone.

Examples of the use of *dε*:

- dùbidi xándε* to the proximity of his house
dùbididε to his house
xàdε to me
dùidε to him
 **qox awulige'n dui'tdε* she looked behind (=back she looked her place to) 254.4
dε'sgvtc 'ùxì 'atgòt'ùdε gradually he camped in the woods (=gradually he camped things butts inside toward) [168.5]¹
gùtc t'údε qvk'awdzìhà they dug into the hill (=hill inside to somewhere surface dug) [170.9]¹
wùck'à'dε 'áyá while she carried it packed on one another (=one another surface to which she carried it on back) [170.13]¹
'i'lk'àdε dùcát' 'àk'awàná he sent his wife into the room (=room surface into his wife he commanded) [171.1]¹
 **xā dji'ndigut kaqanuwu' dax gonā'xode awe' dji'udigut Łuqā'xadı xō'dε* they started from Kaqanuwu' to Gonā'xo to make war, they started to among the Łuqaxadı (war—with hands they went Kaq!anuwú—from Gonāxo—to that, with hands they went Łuqaxade place among to) 338.6
 **a'yaxde yanagudi'* while going around the lake ('á lake; yax border, rim) 292.2.

¹ Reference to text at end of this paper.

After a verb, *-t'* indicates purpose, and may be translated by IN ORDER TO.

q' àq' àsat' ìnt' bàt' xwàgùt' I came to see him
xàt' gàxłatsìnt' 'atxwàxá I ate to get strong

In many cases the verb, before taking the suffix *-t'*, is nominalized by the suffix *-yɪ*.

q'adjàgít' xwàgùt' for killing him he went
nàgàgùdít' 'ayàwsuq'á he told him to go
yàkgàcìxít' 'ayàwsuq'á he told him to run

3. *-x* and *-x̣* AT, IN.¹ These may have a relation analogous to that of *-t'* and *dε*, although it does not appear clearly.

nèlx yéxàtnat'í after I had been in the house
nèlx̣ yéxàtgògàt'í I shall be in the house

The post-position *-x* is used with terms expressing position, completed motion, and also with a number of other verbs that require its use.

nèlx yéxàt wùt'í I was in a house
**icáx has' awat'í* on your head they have put it 381.2
**Lél anx uqóx* he did not reach the town by canoe (=not town in came by canoe) 272.14
nèl k'áx across the floor of the house (=inside of house surface at) 256.1
**akádè hinx wudjix* she ran out to it on the water 301.9
**hasdvx"éx duti'x* they gave to them (=to their mouths they gave) 334.13

The following verbs take *-x* regularly:—

<i>(dì)ci</i> to help	<i>qecgu</i> to answer
<i>(sì)t'í</i> to be	<i>(t'ùdì)t'án</i> to think
<i>(yà)xix</i> to run, to move	

¹ Swanton, Nos. 15, 16, p. 194.

Examples:

- xáx dàcì* he helps me
łingitx sít'ì he is a Tlingit
cawátx awsitì it was a woman 380.17
càx wvsit'ì it became a mountain 384.18
hinx yeicxixtc he always ran into the water 274.1
qotx 'acurwłxixin it has destroyed them 380.19
qotx bacúlixix it destroyed us 295.3
łél basduix qécgú he did not reply to them 369.6
'ak'áx t'udit'án he thought of him 379.7

In expressions signifying TO DRESS (= to go into clothing, to throw on clothing), TO UNDESS, we find the post-position -x.

- kudás 'at'úx nagóttc* he always went into the coat 297.7
'at'úx yu' wugótk having gone into it (*i. e.*, having put it on) 298.4
k'áx 'awdigéq kúdás he put the coat on 276.6
k'áx k'eawdit'i he took (the coat) off 276.10

The term TO GIVE TO EAT also contains this post-position.

- dudatcxánk xé'x 'att'éxnutc* to her grandchild she would give to eat
 (=mouth at she fed always) 280.5; also 274.5
xé'x 'at t'ex he gave him to eat 264.8
dux'é'x 'at' dut'é'x he fed them (=their mouths at it he gave) 284.10

š seems to indicate rest at a certain place, particularly after motion towards the point in question.

- gánx yènásní* do it out of doors
'áxxánx yàn hán stand near me (also *áxxáni yàn hán*)
qaxox yahás' unaxén they came to stay among people (=men among at beginning they staid) 334.10
nélx yàn has qé awe . . . they were seated in the house (=house in finished they sat, this) 256.3
áwaca dubit'ix he married her in his house 259.13
duk'ák' xánx yéyat'ı yu qá a man was staying with his uncle (=his uncle proximity at was that man) 262.1

duašél t'úx awe ayáwacat' he put it into his rags (=his torn ones inside in this he took) 263.2

k'ut' awašit' yu binyaxx he made a nest by the water (=nest he covered that water edge at) 268.7

'at' ci nélx he sang in the house 318.2

ye ya waq'á yu yek dut'úx the spirit spoke in him (=he spoke that spirit his inside in) 317.5

aɣdax nux yihyaxe what you put as a fort around me (=my circumference at fort to you made) 382.10

The post-position *x* occurs often with the verb TO SAVE.

**aléx yexatguganéx* behind it I shall be saved 382.8

4. -*tx* and -*dax* FROM.¹

t'údax yànɣagút' I come from inside

ɣádax from me

duànldax from his town

k'eagaádnawe ɣat' 'ándax when they came from the salmon town 253.5

duyát' k'áwdigan yu bityidax it shone into his face from the house (=his face it shone that house under from) 260.4

cáyadadax ye'q 'at' k'udjéltc 'alén he would bring down much from the mountains (=mountain face circumference from down things bring he would it much) 267.4

'ayikdax k'eáwat'i he took it from underneath (=its under side from he took it) 268.3

'axyádax ahead (=my face from)

ldakát' yetx ducax' from everywhere they tried to marry her (all from some one married) 259.3

datx k'idašul skin them! (=around from surface you tear!) 270.14

cutx 'awałix from the end he broke it off 267.7

Also temporal.

**atx* and then 289.6

**adax* and then 290.14

téuré wògùdídax k'ègòx là'tsi'n when he will start, he will have obtained strength

'adax bàs gòg"àqu'x 'alúnitx they will leave from there after hunting

¹ Swanton, No. 25, p. 194.

5. **-náx** THROUGH, MOTION AT A CERTAIN PLACE IN AN INDEFINITE DIRECTION.¹ This suffix is used very frequently to designate motion in or about a certain place, and must be rendered in English accordingly by a variety of prepositions or adverbs.

xánáx through me

dùhídnáx through his house

cìy yànànáx 'á on the right side (=right face side through it is)

xánáx lat'í 'aleqá at the mouth it was red 258.1

blinnáx 'awaxétc he threw it into (through) the water 263.6

'at'únáx wudjáltc his hands passed through it (=through its inside he grasped always) 257.1

t'a't' yínáx through the night 258.9

ca k'anáx across a mountain (=mountain surface through)

This post-position is also used for forming comparatives.

bltýánáx k'vgé it is larger than a house 270.3

It may be, however, that this is a compound of *ya-na-x*
AT THE SIDE.

6. **-tc** BY MEANS OF.²

'àx'únáyítc xvludjáq' I kill it with my gun (=my gun with I kill)

'àxántc xvlíxítc I strike with a point

dùítc cxòdžibít' I depended on him

'atc yu aqlítsaqk' yu cáwát' yu 'eq' k'at'íxítc with it (that) he pushed that woman that copper twisted with 259.6

As conjunction.

**átcawe* therefore (=with that) 261.2

In passive sentences the actor is expressed by the form in *-tc*.

xòts we q'á 'awsít'ín the bear saw the man

gùtc tc wòsit'ín we k'èl the dog was seen by the wolf

¹ Swanton, p. 194, No. 39.

² *Ibid.*, § 7, p. 168.

- dùsì lēq^u* 'ain her daughter gathered berries
dùsìtc 'in lēq^u her daughter gathered berries
dulit'àyì 'awazix yú 'àtkátsk^u the boy broke his own knife
yú 'àtká'tskùtc wuzix dulit'àyì by that boy was broken his own knife
dùsì 'ac wusit'in his daughter saw (her own father)
dùsìtc wusit'in by his daughter was he seen (another person)
yú q'á yú càwát' 'àwùsit'in the man saw the woman
yú q'átc wùsit'in yu càwát' by that man was seen that woman
**Lēl līng'itc wusko'* it was not known by the people 258.10 (also
 374.3; 349.8)
**qālc uwaca'* she was married by the man 260.6
**dukā'k ca'ttc awe at wugē'q* it was thrown by his uncle's wife 262.5
**keakā'wacī yu yē'k dukā'k^{tc}* the spirit was sung for by his uncle 271.13
**qaxase' wašū' yū šutayī'stc* man's neck was chopped with that jade
 axe 274.13

It will be noticed that, although the sentences here given seem to be passive in form, the possessive pronouns have the form that would be required if the forms in *-tc* were subjects. Indeed, there are quite a number of cases in which the sentences cannot very well be explained as passives.

- *yu cawā'ttc aolicā't* the woman caught it 259.7
**yū ayaosqa yū cāwat xoxtc* that said to him the woman's husband
 260.5
**yede' a'we aosit'in yu cā'wat^{tc} šēq* under it there saw that woman
 smoke 253.10
**duitē'x qoya'oduwaci xūtš qoa'nitc* for her searched the Grizzly Bear
 people 254.2
**at aoxige'n dokā'k cattc* his uncle's wife looked for it 267.9
**wae'tc gāwē'ge yē'sim* did you do it? 267.9
**tā wae'tc dē' yasaba'* you pick it up! 252.7

With the nominal subject in *-tc* we find the pronominal subject *dù*:—

- *akā'q awe dudjā'q duzā'tc* on account of this he was beaten by his
 mother 255.9

**yu ɣā'tc keka'ndudjil yu yē'k* those warriors took those spirits 340.11
(also 340.9)

**atɣā'we ayē' wudū'wa.u yu bi'tlēn ldaka't qātc* from that (on) under it
inhabited that big house all the people 345.9

**wū'djikīq awe doɣā'nalc yū ēɣ kisā'nalc* together that ate that grease
the little boys 345.12

The difference between transitive and intransitive forms is brought out clearly in the following example:—

'àslēx yú q'á the man is fishing

'àslēx yú q'átc the man is fishing for it

Verbs nominalized by the suffix *-yu* (§ 38, p. 90) take the suffix *-tc* to express causality.

núgūt'c 'áyá bat' ɣwagūt' with his sickness this hither I came (*i. e.*,
I came because he is sick)

núk^unudjít'c because he is always sick (*núk^u-nutc-i-tc*)

ɣát' wūdāxweɬít'c because I was tired

wūnēxít'c because he was saved

śáwūt'c because it was chopped

7. **-n** IN COMPANY OF, WITH.¹

ɣàn with me

duìn with him

q'ókil' àn 'uat' she went berrying with them (=somewhere berrying
them with they went) 252.2

'ac'in dekít' wvdɣɣáq gágán t'ut' he went up with her to the sun (=
her'with top to moved up sun inside to) 254.8

It is always used with the verb *ník* TO TELL.

duìn ak'awaník' she told him 299.6

ɣàn k'iník' you tell me 364.9

Also

**'ac'in nasq'á* she said to her 299.5

¹ Swanton, p. 194, Nos. 14, 33.

Derived from *-n* is *-t'in*, which, according to Mr. Shotridge, designates instrumentality. This distinction does not appear clearly, however, in Dr. Swanton's texts.

duùx'in together with his teeth *duùxt'in* by means of his teeth
dux'ain with his word *dux'at'in* by means of the mouth
duwadjaq' . . . dutcunédi-t'in he killed him with his own arrow 380.13

But

wugbt' dusit'in she went with her daughter 380.14
tcunett'in wugbt' he went with arrows 274.3

The form *'in* is also used to express temporal subordination:—

xùsàt'in' in Lé 'ayak' qwadàbàn when I see it (=with seeing it), I shall run away

8. **-ga** ON ACCOUNT OF, FOR A PURPOSE.¹

xàgá for me
xàgá 'iwasú you come to help me 263.5
dùigá qoducí they searched for her 260.1
yùgá wuduwat'an for that purpose they were called 253.2
xatgá naadi going for salmon 253.3
'agá'áwé binyé yaawat'i therefore he went into the water (=that for it was this water under he did) 268.13
gùxgá 'awabún he sold it for slaves 266.1

9. **-k** ON.²

dex dís basduík' k'áwak'is two months were finished on them 361.4
yílkicik' on Git!ikc 380.18
t'at'úk' cave (=stone inside on) 272.7

This post-position forms a firm unit with the stem, and is treated as a noun. It may take other suffixes.

**yu'yak'yikx* into that canoe (that canoe under-on to) 370.12
yú'eq'bíní cakx at the upper part of Copper River (=that copper water head on in) 349.2

¹ Swanton, p. 194, No. 30.

² *Ibid.*, p. 194, No. 29.

§ 42. LOCATIVE AND TEMPORAL NOUNS.

it' PLACE.*ḡà'n 'it'í* fireplace*yàk''it'í* place where canoe used to be*du ḡós 'it'í* his footprints 298.6*duitde* to her place 254.4*ḡàš'kuite'de* into the post-hole 262.5 (*ḡaš* post; *kí* hole)*t'á it'* sleeping-place*t'ē it'í* place from which a stone has been taken

The noun *it* is also used in idioms expressing comparison.

ax 'it'í ya'du he is younger than I (=my place its child)*'iq'* BELOW, DOWNHILL.*'iqdε* DOWNHILL 252.5*'ix* DOWN RIVER.*'ixdē* (towards) down river; southward*'ixinà* (at) down river*'ixnáx* (by way of) down river

yá FACE: therefore FRONT, SURFACE OF MOUNTAIN-SIDE (for change of tone, see § 43, p. 112).

àxyá my face*àxyánáx* in front (=through my face)*àxyàdáx* forward (=from my face)*duyàxánt'* nearly in front of him (=his face proximity at) 263.1*duyàda* around her face (=her face circumference) 265.10*ḡilyax* in front of the cliff (cliff face on) 361.9*yánàx nacú* [a tree] stands (=face [of ground] from it rises)*càyàdat'* up a mountain (*cà* mountain; *yá* face; *da* circumference, outer side; *-t'* to) 268.2*bityàt' 'awàát'* they came to the front of the house 271.12

The word *yá* is used often for expressing comparison.

àxyánàx'ík''lígé you are bigger than I (=my face through your size is big)*àxyánàx wɿlínál* you are stouter than I*bityánàx k'vgé* it is larger than a house 270.3

It forms a new noun with *-nà* (p. 108), meaning FRONT SIDE.

àxyàndé k'awabá I owe him [money] (=my front to on it moves)

yá PLACE (see also § 39).

gùnàyá another place

yàyá face of incline

gùnàyéde to another place

yán COMPLETION.

yándé gàxdòsní it will be finished (=end to will some one make)

yán wòddòzini it has been finished (=end some one has made)

yáx LIKENESS, SAMENESS.

Lél àxyáx 'iltsin you are not as strong as I (=not my likeness you are [is to you] strong)

Lél àyáx xát' 'iltsin I am not strong enough for it (=not its likeness I am [me is] strength)

xao yáx 'ác t'wwayat'i they seemed to her like logs (=log likeness to her mind was) 252.11

Lél 'át' yáx 'adà t'ùwut'i he did not care for her (=not a thing likeness her around [his] mind was)

yàx BORDER, RIM, EDGE.

'áyàx shore of a lake ('á lake)

xìcáyàx rim of a pail

'élyàx seashore

bínyàx at the bank of a creek (=water-edge) 268.6

'ak' 'àyaxé at the edge of a little lake ('á lake; -*k* small; 'à it) 254.5

'á yàxdé to the lake

y'àx ABOARD.

yàx wòduwayéq' they pulled her aboard 254.8

yàx q'àsà'i'n after I had carried it aboard

yàx q'asànúk' when I carried him aboard

yeq' TO THE BEACH.

'áyeq' *wudjixi'x* he ran down to the beach 263.12

yeq' 'uwaǵút' he went down to the beach 263.4, 11; 268.9

**yeq'* 'at *k'udjetlc* every time he brought things down to the beach
267.4

yì PLACE UNDERNEATH: therefore also in any room that has a cover, such as a house, hut, cave.

'áxyì under me

hityì ga'sì house-post (=house under its post)

**ne'ì yì* inside in the house 259.12

t'àyì bottom, lower side (*t'a* surface of bottom *q.v.*)

'at'áyì underneath

h'it'áyì under the house

**tca'c tàyìx* under branches 258.11

dubit'ì 'áyì in his house

yík' inside

**tca'c hit' yík'* inside of branch-house 257.7

'áyìkdè *yàn xagút* I go in to the bottom (*i. e.*, from the top; also to swallow)

'áyìkdaṣ from inside 268.3

k'axyì ceiling (=under side of cover)

hinyì in water 268.8

'áyìdè into canoe 255.4

hityìdaṣ from out of the house 260.5

yì TIME.

t'at'yina'x through the night 258.9

yìgcyì noon 254.2 (=middle of time)

**yìdat xangat* until recently 261.4

**yìdatì* now 254.10

yis FOR. This is combined often with *dju* HAND, and *ǵa* MOUTH, to express that the object is for use with the hand or for eating.

dudjyis for her (hands) 252.6

hasduǵayis for their (mouths) 256.6

'axdjyis for my (hands) 257.11

- 'acyls for him 258.1
 'ayls for him 259.4; 260.12
 duḡés for his (mouth) 262.5; 265.11
 'ixés for your (mouth) 262.6
 duyétḡ^uḡes for her child's (mouth) 265.5
 'icatḡes for your wife's (mouth) 271.6

yux OUTSIDE OF HOUSE.

- 'áyux wugút' she went outside 255.10
 'a'yux awagut' one went outside 255.12
 *yux wudjixi'x he ran outside 257.9
 *xo yux naci'qlc he ran out every time among them 259.2

*wan EDGE 256.14.

- twá'nḡ inside along 256.2
 duḡoxḡ^u awa'n ḡanḡ at her husband's side's proximity (close to her husband). 256.10; 256.12

dà CIRCUMFERENCE, OUTER SIDE OF A ROUND OBJECT, PLACE AROUND SOMETHING.

- dùdà' around him
 *dùdadadáæ from around it 260.14
 *duyada alḡe'gu she wiped her face (=her face around she wiped)
 265.10
 càyàdàt' up a mountain (cà mountain; yá face; -t' to) 268.2
 *datḡ kidaḡIL skin them! (=outer side from surface tear) 270.14
 bas ñwàq'óḡ tàn xátḡ dàdè they went by canoe sea-lion their island outer
 side to 324.2
 dùdà' yut'vḡ^u àt'a'nh' I am thinking about him (his outer side continuing inside [*i. e.*, my mind] I move continually)

dàk' TOWARD THE SEA.

- *dàk udjixi'x she ran out to the water (to a lake) 254.5
 *dàk wwaḡu't he went out to the water (to a creek) 268.6
 dàk has wwaqo'ḡ they went out to the water in a canoe 324.2
 dàkdè eastward; towards the sea
 dàk' nahác it drifts out to sea
 'ax'a'ndax dàk^u seaward from me (from my proximity)

dàk^u IN SIGHT.

dáq' INLAND 252.10; from water to shore 255.8, 12; 256.1; 258.1, 3.

yu dáqʰ there inland 252.3

dáqdè to the shore 255.10, towards inland

'adâq yíádí you go up from the beach 255.14

dáʰ PLACE BEHIND ONE.

'âxdáʰ my back, what is behind me

'âxdáʰdâʰ from behind

'âdâʰna'x 'â it is behind me

t'a SURFACE OF BOTTOM, BOTTOM SIDE.

ât'âk' under surface of bottom of something

ât'âk'â upper surface of bottom (=its bottom surface)

ât'âk'adè towards the bottom

ât'âk' 'v it is at the head of the bay

t'ayina'x through underneath (see *yi* place underneath, p. 105)

**ku'ttayi'* place under the nest 269.8

t'v INSIDE.

gùšt't'v sky (=cloud inside)

t'at'uk cave (=stone inside on) 270.2

'axt't'v in me

'axt'u'wô my inner self (<*ax-t'v-yu*)

t'ût' xvsuyâq' I pull a long thing toward myself (=toward inside, *i. e.*, my lap or front of my body)

t'udax yânxagût' I come from inside of something

cawa't' t'wânʰ alongside of the woman (=woman inside side at) 256.2

dv't'útʰ from his inside (*-tx* from) 270.14

'âtgût'údè in the woods (*'ât'* things; *gù* butts of trees; *t'v* inside; *-dè* to) 268.5

tâ BACK.

'âxtâk' back of me

dûb'di tâ'k' back of his house

t'a'n tâdè to a place behind the sea-lions 324.1

'âtâx behind it 324.1

nèltâ behind in the house (?) 255.8

lék' BEHIND (see *la*).

'àx *lék* behind me

'àx *lékx* *itsi'n* hide it behind me!

**yel sax* "a*léx* behind the raven's hat 382.8 (see also 382.10;
384.6, 19; 386.4)

cu END.

'a*xcu'dè* to my end 333.8

'at'*k'agédi cutx* from the end of the sides of a mountain-sheep (*k'agédi*)
267.7

hasducuk'at' at their end (*hasdu* their; *cu* [misheard *tcu*] end; *k'a*
surface; -*t'* to) 255.2

'a'*ncuk'áx* at the end of the town (=town end surface at) 257.6
[*cu* misheard *tcu*]

na UP RIVER.

nánax (toward) up river 268.11

nándè northward (=up river)

nánax (by way of) up river

nàna (at) up river

nà SIDE

nàna up river

k'ina'k' above on a hill

'*ixina* down river

yàna face side (see p. 104)

hànanáx along this side

nèl HOME, INTERIOR OF HOUSE.

nèlx in the house

nèldè has naá't' they went home 260.12

nèldè' awaxóx he called (them) in 264.8

nèldè' naá't' they kept on going in 271.13

gán OUTSIDE OF HOUSE.

ga'nx yènasní do it outside!

dúcát' gánt' 'agáx his wife wept outside (=his wife the outside at
wept) 323.3

gánt' wvgú't' at the outside they walked 327.13
ga'nt' 'uwagút' she went outside 255.8
gàncyax k'áwdulúú was made to live outside 257.5
ha gu gánx 'a come outside 259.8
gánu q'uṣ has wdiq'él' they started back outside 260.11
ga'ndè (toward) outside 267.6

**giyí* MIDDLE 252.1.

**yí'giyí* mid-day 254.2
giyigét in the middle 254.6
híndè giyige daqxu aw when he came to the middle of the water 301.10

k'á SURFACE.

'áxk'á on me
hítk'á the house-top
hítk'á on the house
cák'á on the head
cák'á bow of canoe
cák'anáx across the mountain (*cà* mountain; *-náx* through) 254.3
'á k'át' on the surface of the lake 257.2
duwack'á surface of her cheek 265.10
dugókk'áx at the surface of his ears 272.2

k'í TOP.

cák'í top of head
càcák'í top of mountain (=mountain head top)
dùhidi k'inák' top of his house
'áxk'inàk' above me
**tsu'tsxán 'á nì k'ináx* [in the air] over a Tsimshian town (=Tsimshian town their top on) 254.11
**duí'c 'á nì 'àk'iná* [in the air] over her father's town (=her father town his its top) 254.13
dvk'inádà above him [on a mountain] (=his top outer side) 264.3
k'indè upward 362.6

gè PLACE BETWEEN FOLDS OF SOMETHING.

xúxgè between the pages of a book
dvgàtsgè between his legs

'agélx inside [a fort] (=it between at) 296.2
 'agédè toward the inside [of a fort] 296.2
 nùgè inside of a fort 296.11

gut' WITHOUT.

*agō't without him 361.9
 *dogō't without him 356.12
 'àkàtskugút' without the boy [168.6¹]

q'in THIS SIDE (opposite to *ya* FACE).

*waktwa'n *q'inx* this side of Victoria 406.68

Used in comparisons to express a lesser degree of a quality.

'àxq'in 'ik"lùgè you are smaller than I (this side of me you are big)
 'àq'in k'ugè it is smaller than (another object)
 'àxq'in 'włxun you are thinner than I
 'àxq'in 'ik'uda'l you are lighter than I

xán PROXIMITY.

'àx xánnáx near me (=my proximity through)
 dvká'k xánx close to his uncle (=his uncle proximity at) 262.2
 qá'xáxán' to the mouths of men (*qá* man; *xá* mouth; -t' towards)
 262.3
 àwan xá'nx near by (à it; *wan* side; -x at) 256.12
 dułá' xá'ndè to his mother 258.9
 duyì xándè toward a place near and under him (*yì* place underneath;
 -dè towards) 262.9
 duí'c ne'łi xánx near her father's house (*'i* c father; *neł* inside of house,
 home; -(y)ı possessive) 252.6

xò PLACE AMONG.

bàxò among us
 basduxox in their midst (*basdu* their; -x at)
 caq'xòx" among driftwood 253.7
 xát' xònax among the salmon 302.5

¹Reference to text at end of this paper.

A few nominal stems of the same form as the locative nouns express concepts of a different character:—

sák^u material, destined to be—

nàát'sák^u material for clothing

nígwałsák^u material for paint

'aɣca't'sák^u my future wife

**dukedē'disak^u* what is to be an apron 318.4

**tš'ɣayɪ sak^u* intended to make them sneeze 324.3

**cka'lnikšā'tu sak^u* to be one who is expert in telling 379.4 (*šā'tu* see p. 91)

**i'laocadaɣɪ sak^u* to be your armor 381.1

qvət' destruction (?)

qvdaɣ cūwaxix they came to an end

**qotɣ cū'waxix* they were destroyed 267.1

§ 43. COMPOSITION OF STEMS.

Attributive relations are expressed by the juxtaposition of stems.

tè hlt' stone house (*te'* stone, *hlt'* house)

lú xàn nasal point, point of nose (*lú* nose, *xàn* point)

gùtc' gáš wolf post 338.14

cáwat' yét' woman child (daughter) 363.6

Kágwantan càwát a Kagwantan woman 338.7

Similar compounds designating parts of the body may be considered in the same way (see p. 89):

qácá human head (*qá* man; *cá* head)

xútscá grizzly-bear head (*xúts* grizzly bear)

Since parts of the body and terms of relationship take no possessive suffixes (see p. 89), terms of this class form compounds by juxtaposition which have a possessive meaning.

Terms designating parts of the body, at least, might also be explained as of attributive character. When parts of the

body of human beings are designated, it is customary to express this by adding the noun *qá* MAN, or *qà* SOME PERSON.

qácá man's head (or human head)

qàcá some person's head (or some human head)

xùtsá bear's head

For terms of relationship there is an actual possessive relation of the nouns that stand in juxtaposition.

**qayega'tgen* *la* *qayega'tgen's* mother 338.12

gùx" yátk" a slave's child (or slave child) 264.14

duk'ák' cat' his uncle's wife (*k'ák'* uncle, *cat'* wife) 265.14

It is not necessary to consider these terms as single words, since the component elements retain their independence. When certain compounds of this class appear as proper names, the pitch of one of the component elements may change from high to low, and in this case a true compound is formed (see p. 12).

xùts nùwú the bear's fort

xùtsnùwú Bear Fort (a place name)

'ák" small lake

'ák"qwán people of Little Lake

The same happens when nouns designating parts of the body are compounded with verbal stems expressing qualities, in the sense that these qualities are permanent, and therefore serve, in these combinations, as attributive terms of nominal or predicative character.

yàlèt white-faced (*yá* face; *lèt* white)

lèt yá a white face

lùtéc̣̣̣ dirty-nosed (*lù* nose; *téc̣̣̣* dirty); but *dùlùwù lùtéc̣̣̣* his nose is dirty

gùkkùwát long-eared (*gùk"* ear; *kùwát* [from *yat*] long)

yù lùtéc̣̣̣ that dirty-faced (nosed) one!

yàkùwùx" ʔlàn (you) broad-faced fellow!

A change from high to low pitch occurs also in a few cases in which a noun designating a part of the body is used in a wider, locative sense.

yá face (surface); *lúyàxàn* point of nose (*lú* nose; *yá* face; *xàn* point)

Terms expressing some parts of the body (like *xá* MOUTH, *lú* NOSE, *yá* FACE, etc.) and certain locative terms (like *k'á* SURFACE) enter also into verbal compounds (see § 30, p. 68).

DEMONSTRATIVE AND INTERROGATIVE PRONOUNS (§§ 44-45).

§ 44. DEMONSTRATIVE PRONOUNS.

There are five forms of the demonstrative pronoun:

<i>yá</i> this near me	<i>bé</i> that near him and nearer than you
<i>wé</i> that near thee	<i>yú</i> that near him and farther away than you

A fifth form *bà* occurs in

<i>bàdè</i> this way, in the direction towards me 344.14	<i>bàndè</i> this way [169.4 ¹] <i>bàx</i> here
<i>bàt'</i> hither 353.5	

I have no other forms of *bà*, and its meaning is therefore uncertain.

Demonstrative adverbs are derived from these by means of post-positions and by composition with pronouns.

<i>yàx yuxèwàt'án</i> he talked here	<i>he'dè</i> towards him who is nearer than you
<i>yút' q'òxàv</i> I live there	<i>yúdè</i> towards him who is farther away than you
<i>yádáx</i> away from here, near me	
<i>yádè</i> towards me	
<i>wédè</i> towards you	

¹Reference to text at end of this paper.

The demonstrative pronouns, when used as attributes, do not take post-positions. These are attached to the noun.

<i>yábitx</i> in this house	<i>yábitx̄x̄ yìx̄</i> in these houses (literally, these houses in under side in)
* <i>yaqoa'ztūx̄</i> in these feathers 385.12	

The demonstratives in connection with the third person pronoun 'à are used very commonly in narrative. In most of the texts recorded by Dr. Swanton, and also in Mr. Shotridge's text, the form 'àwé occurs, apparently as a predicative form summarizing what precedes.

tšás gucé 'awé yàn'awhđjāq'' only I do not know, that it was, he maintained it

We find also

'àx̄ 'ayá here	'ax̄ 'ayú there, near him and farther than you
'àx̄ 'awé there	
'àx̄ 'abé there, near him and nearer than you	

We find, however, also forms with other demonstratives.

<i>núgùtc 'áyá bàt' xwágút'</i> because he is sick, hither I come	* <i>itū'wngu yanē'k''</i> , <i>ayu' acia'osiqá</i> are your feelings sick? that he said to her 384.9
<i>núgùtc 'awé bàt' iyágút'</i> because he is sick, hither you come	* <i>tčāk'' wwnā'wa akā'k'-has, ā'ya</i> long ago dead our uncles, these are dancing 385.10
<i>xát' núgùtc 'áyá bàt' 'uwayút'</i> because I am sick, hither he comes	
<i>xát' núgùtc 'áyú bàt' wùgúdín</i> because I was sick, hither he came	

The demonstrative pronouns occur also with an element *dù* (see also pp. 45, 52, 116).

<i>yádù 'agé</i> is it here?
<i>yádù bú</i> he is here
* <i>yū'do yīī'c āni'</i> there is your father's house 253.14

Related to these forms are probably—

**ā'wu ho* he is there 265.7 ('*āwò 'ágé hù* is he there?)

'*āwò 'ágé* is it there?

**ā'wu has* they are there 287.5

The interrogative *gùsú* may perhaps be derived from *gù-sá-wb*.

NOTE.—In the songs contained in Swanton's collection a form *ci* is found which is translated as a demonstrative.

**dēl yax wudatsē'n cēyē'l* that raven must be a big fellow 390.1

**yēsu' xat yailidjē'tc ceyē'l* you surprise me, O raven! 401.1

**axyáx wunī'yi qa ci'līngūt ā'n tūt wusgaxē'n* like me being a man this people's land in is crying 407.4

**yax ci'tūwu' yaq"gwatī'* how will this mind be (?) 398.1

**lēk' yendudzūqā' ci Gānaxtē'di ya'txū* not finished speaking these Gānax-tē'di's children (?) 397.4

**ceqayē'h* this raven tribe 397.4 (see also 392.1; 405.1)

This element appears also before verbs in a position analogous to other demonstratives.

**dē cūgā'wu gawayā'ge* now this drum is making noise

**uxkē' yanaqē'n ceyeyatī Wuckitā'n ya'txū* why do you say this, Wucki-tā'n's children (?) 411.4

Probably a number of doubtful forms belong with this element.

**tās acuwu' wudīa'xe ak"cé'gi* only this half-mouldy one? 311.5

**gu āk"ce dēl k'edē'n iwutā'q* here where you will be well warmed 377.1

**ak"ce' iwaķe'gi* are you here good? 396.4

**dasa'k"ci yitucūna'* what caused you (to come) here? 283.2

**dātinsa'k"ci* with what (can you act)? 295.9

**wā'sak"cis xat qogwati'* how shall I be? 415.2

**gūsu' guce'l* where may not — 410.5

**tca xat guce' dēl* — indeed to me not — 413.5 (also 410.10)

**aḡā' guci* therefore then (see also 394.4; 398.3; 408.6)

The element *ak*^u, which appears in combination with *ci* (see examples above), occurs also with other demonstratives.

akya 400.6

akwe 401.5; 406.7

§ 45. INTERROGATIVE AND INDEFINITE PRONOUNS, ADVERBS, AND PARTICLES.

Interrogative and indefinite pronominal and adverbial stems are—

'à (*dù*) who? some one
dà what? something

wà how? somehow
gù where? somewhere

The particle *sá* appears in combination with all of these, both in interrogative and in indefinite forms.

The particle 'ag_u (-g_u) expresses the question in sentences that contain no interrogative pronoun, but in some cases it is also used with the pronoun. In the form -sg_u the particle has a dubitative meaning.

I. 'à (*dù*) WHO? SOME ONE.

The *dù* of this pronoun is evidently an independent morphological element, perhaps related to the third person *dù* (see pp. 45, 52, 114). We find—

ɣàdù *bú* he is here
wédù 'àgè is it here?
ɣádù 'àgè is it here?

(a) Interrogative pronoun with *sá*.

'àdù *sá* whom do you mean?
'àdù *sáyú* who is he?
'àdù *tsà* who did it? (literally, by whom?)
'adù *sá* 'adé *ɣànágút* who went there?

*adō *tsa wuɛĩq̣ á̄s-ɛ̄ɛ'li* who broke the branch? 290.12

(b) Particle *sá* separated from interrogative pronoun.

- **adutū'x̣sas yē natī'tc* in whose mind is it? 414.4 (*tūx̣* in mind)
āsdō'sa who? 379.4

(c) With particle *agi* (see under No. 5).

- **adū'sgi qasī' gaca'* who perhaps will marry my daughter? 273.2
 **adū'tsa kāwanā'gi x̣a'ayā* who sent these warriors? 339.5

(d) Indefinite pronoun with *sá*.

- tčà 'àdù sá* any one
 **adū'sa gūx̣ dutcīyē'yat* whoever has slaves 345.1 (also 347.8)
 **Lēl adū'tsa* no one 266.3
 **ādū'sa duḷā'k̄ qodzite'* whoever has a sister 347.4

2. *dà* WHAT? SOMETHING.(a) Interrogative pronoun with *sá*.

- **dasa'yu* what is that? 258.2; 349.9; 371.2
 **dā'saya* what is this? 331.12
dàsá what?
 **dasa'k̄cī yitucūna'* what caused you (to come)? 283.2

(b) Particle *sá* separated from interrogative pronoun.

- **badā'tinsa* with what? 273.4
 **dāqubī'ndesa' yiban* to what creek are you going? 305.1
 **daqā'tkaḡsa cḡa'dzuxan* what do I love? 401.3 (in Swanton read LOVE for LIVE)
 **daqā'tkaḡsa axtuwa'sigu* what do I care? 398.7
 **dātsak̄'sayu'* for what? 414.8
 **dagagō'tcsa* what about the Wolf phratry? 397.8
 **daḡoqātsa x̣at ḡaxsinē'x̣* what person will save me? 408.8
dāttsàyu for what reason? (literally, by what means is it?)
dàquàsá which one? (*quà* however)
 **dātinsa'k̄cī* with what? 295.9

(c) Without *sá*.

- da' yidat* why now? 404.8

(d) Indefinite pronoun with *sá*.*dàsá* something*tìàdàsá* whatever 334.123. *wà* HOW? SOMEHOW.(a) Interrogative adverb with *sá*.*wàsá yàt'í* how is it?**wàsá ɣat yate' ɣat* how am I? 273.4**wā'sas ɣat yatī'* how am I? 295.9**wasá' duwasā'k"* how does one name it? 340.12, 13**he wā'sa itū'watī* how are you minded? 384.8**wā'sa īya'odudzıqa'* how did they say to you? 302.12**wā'sa ī'wani* how are you? 312.2 (also 273.9; 275.5)**wa'sa qōwanū'k"* *qo'uawe* how are the people acting? 284.11**hawā'sas ī'yenuk īwactu'* how is the inside of your cheek? 282.4**wa'sat cāyadat ıgu't* how (is it that) you do not go up the mountain?
268.2(b) Particle *sá* separated from the interrogative adverb.*wà'nànisàyrú* what has happened there? (See under [e])(c) Without particle *sá*.*wà'nàni* what has happened?(d) Indefinite adverb with *sá*.**wāsa* whatever 344.11 (see also 350.9)*twàsá* not anyhow*lél wàsá* in no way*wàsá q'al'á dūyát'ı adāvıgunıtc* as a mother washes her child(e) Particle *sá* separated from indefinite adverb.*lél wà 'atwuniyisayú* nothing at all happened**wāqoguķē'sawe* when it became good weather 351.4**wai'xsaxa'nisa* how I love you 411.8

The form **wānanī'sawe* (297.4, 10; 303.7, 11, 13; 304.7; 306.9; 308.13) AS IT HAPPENED is used in the sense of AT

ONCE. It occurs also with other demonstratives, as *wananī'sayū* (369.1, 2; 379.7).

4. *gu* WHERE? SOMEWHERE.

(a) This adverb appears generally in the form *gùsù*.

gùsù hù quà where is he? (*quà* however)

**gūsū'ho axqē'lk* where is my nephew? 268.9 (see also 290.10; 297.9; 311.10, 12; 359.4; 362.1)

(b) Interrogative adverb with *sá*.

gùsá where?

(c) Particle *sá* separated from interrogative adverb.

**gudē'sa* which way? 315.2

gūt'ása q'iyàù where do you live?

**gūtṣ nao sa ika'olucu* from where did you get rum? 403.8

**gū'nax a'de wuqoxō'sa* which way did you go? 275.14

**gudá'ṣsa* whence? 335.4

**gudaxqā'ṣsayu* whence is it? 259.10

(d) Indefinite adverb with *sá*.

**ba gū'sa* (here) where 267.8

lčà gùsá anywhere

(e) Particle *sá* separated from indefinite adverb.

**gudē'sa* to some place 347.5

lčagútsa everywhere 267.2

**lčēl gudē'sa* to nowhere 351.11

**gūtṣa'tsayu* from somewhere 259.12

(f) Indefinite adverb without *sá*.

**lčēl gâwe* (= *gù'âwé*) nowhere 351.11

**gūtṣ* from anywhere 361.4

**gudē'nax* to some place 347.5

(g) Derived from *gu* is also—

gùtgìnsa' when

5. *sá*, interrogative and indefinite particle.

In the preceding examples it has been shown that *sá* appears both with interrogative and indefinite pronouns and adverbs. It seems that sometimes this particle determines the interrogative form.

'àsá is that he?

In some cases a terminal *s* is found which may be related to *sá*.

'áq'vàs what about it? (*q'vá* however)

bùq'vàs what about him?

dàqvàs what however?

wàsás yàt'ì how is he? (see also 282.4)

6. *-gi* interrogative particle.

(a) In sentences without interrogative pronoun or adverb.

*tsikū'gi do you know? 313.7, 9; 314.4; 384.1

*itū'wugi yanē'k" is your heart sick? 384.9

Le'gìl xat' 'vnúk" am I not sick?

(b) With pronoun 'a of third person.

*dji'dagi kādjiyata'n did he give her to him (his hands)? 365.10

*yū' nū agi' Lēl yen'unī'tc that fort is it not ready? 315.7

*yihā'ntc agi' ye yī'sini did ye do this? 281.4

*yīyāā'xtc age' do you hear it? 294.5

*wae'tc agi' acuka'yiliya'x was it made by you? 410.4

*līngi'tc agi' ye usi'ni does a person do it? 411.5

Le'k 'àgìl xat' 'vnúk" am I not sick?

(c) With interrogative pronouns or adverbs.

gūsū' yen yuq"xetcgì when was it broken off? 290.10

waē'tc gāwe (= gū 'àwé)gē yē'sini did you do it? 267.9

(d) -sgɪ PERHAPS (?).

*adū'sgɪ qasī' gaca' who perhaps will marry my daughter? 273.2;

394.9

*tāyē'guskɪ perhaps entirely (?) 254.12

dè wɪdɪwɪdjaq' 'āsɪ 'axbɪnɪ here perhaps some one killed my elder brother

§ 46. NEGATION.

The negative is expressed by particles, the influence of which upon the modal prefixes has been discussed on pp. 60 *et seq.*

The negative forms of the verb are expressed by the particle *l*. This appears alone only in subordinate clauses.

*l ana'x keqâgudiyá when I cannot come 391.8

l xât' gɪnúk^u when I was not sick

l yâk'xvq'úx when I was not travelling by canoe

lyâgùxlâsin whenever I hide it

We have also

lɪdja'qcgidè after all, I did not kill him

In other cases the negation *l* is always preceded by a conjunction or by adverbial forms of various types. If there is no other conjunction, *Le'* THEN is used.

Lél xât' 'vɪnúk^u I am not sick

Lél yànɪvq'úx I am not travelling by canoe

*Lél has uâxtc kēdē'n they did not hear well 294.4

*Lél ade' has guna'xsuniya not was there a way of their doing 297.2

*wā'sal cāyadat igu't why don't you go up the mountain? 268.2

*télul ā'dudjaqdji' when they had not killed (any) 305.10

tâl 'âxɪxáyì k'át' if only I had not eaten it

Lâxl xât' 'vɪnu'k^u I am not very sick

In negative questions the independent negation *Lék* is followed by the interrogative particle (*'a*)*gi* and by the negative *l*.

Lék 'àgíl xát' 'vúnúk^u am I not sick?

Légíl xát' 'vúnúk^u am I not sick?

The prohibitive is expressed by *lil*.

lil yùxòq'v̀xgòq' don't let me travel by canoe!

lil nèl 'ìgùdíq' don't go in!

**lil xatāt yitūctī'gk* don't listen to her! 300.2

**lil ayi'kde djina'qxεq* don't let it go there! 380.1

**lil llatī'nqēq yu tēxsā'ni* don't let me watch the little stones 390.7

The negation NO is expressed by *Lék*.

**Lék* no 268.1; 397.4

Làx Lék positively no!

§ 47. IMPERSONAL VERBS.

All verbs expressing qualities are impersonal, and therefore never take the subjective pronouns of the first and second persons and of the plural. To this group belong,—

'át cold

dex ashamed

nuk^u sick

yal long

là hot

ge large

wuś hard

tsin strong

xweɿ tired

dál heavy

For instance:

k'e xát' gvganúk^u I shall be sick

xát' wvne'x I am safe

A number of ideas that in English are conceived as activities belong to the same class.

xε to camp

xat' gvga xé I am going to camp

sú to help

nà to die

xat' wvnà I died

Other intransitive verbs take the subjective pronouns.

xà bán I stand

xà 'á I sit

t'u q'in we sit

q'vx^u áú I am dwelling

VOCABULARY (§§ 48-52).

TLINGIT-ENGLISH VOCABULARY¹ (§§ 48-51).

§ 48. NOUNS.

'à a thing	('ic) deep 306.5 (* <i>yaic</i> back current; better, deep [water])
'á lake 257.13	'ic father 252.2, 5, 6; 257.4; 258.4
'à'dà barbed harpoon-point 310.3, 6; 326.4; 355.15	*'itc' rock 369.3; 370.12
'át' thing 337.1, 10	'inì armpit [173.2]
<i>nak</i> ' 'át' clothing	'ik' brother (said by female) 286.13; 350.11; 409.5; 411.1
<i>na</i> 'át' armor 291.11	*'ix point of land 310.2
<i>da</i> 'át' dress	'ixt' shaman 272.8; 308.4; 310.2, 5; 331.13; 332.1
*'át'ú emblem 342.6	('úna) gun 326.3
'àtdàyi birch	'úx tooth 263.1; 283.3, 6
*('atqéci) dried fish 283.4	<i>ya</i> face 259.12; 260.4; 263.1; 265.10; 271.12; 326.9; 327.4
'át' father's sister 372.4; 385.15; 415.2	<i>yà náq</i> " bait (=face devil-fish)
'às tree 281.10; 289.9; 335.13; 342.1; 361.10	<i>yáy</i> whale 266.5-8
'àn town 252.1; 257.5; 343.5, 6; home 314.7, 8	<i>yaw</i> herring 304.8, 11; 313.6; 318.7; 319.9
'àn <i>qáwu</i> chief (=town man) 258.14	<i>yát</i> ' offspring
<i>lìngi't</i> ' 'àní world (=the town of the people) 259.7	<i>yán</i> completion
'ànk" infant of nobility	<i>yan</i> hunger 255.5; 262.2; 301.4; 359.5, 6
*'aqáxyit' long stringers (longitudinal beams) of house 336.4	<i>yà'nàtél'</i> celery [172.12]
'éq' copper 258.7, 8, 11, 12; 259.6, 7; 354.12, 15; 355.8	<i>yàk'</i> mussel 366.5
'éq' beach 259.11; 306.5	<i>yàk</i> " canoe 254.6; 258.4, 7, 8; 304.2; 306.5; 322.6; 355.9
'èx fish-oil 253.7; 345.12; 363.10	<i>yáx"tč</i> sea-otter 323.7
'él' salt, sea 308.2, 3; 355.6	<i>yàx</i> border, edge 254.5; 268.7
'it' place 254.4; 262.5; 298.6	<i>yáx</i> likeness, sameness 252.11
	<i>yatùlét'</i> cockle

¹ Entries placed in parentheses are both nominal and verbal stems. Entries in brackets relate to the text, pp. 168-175 of this volume. Words in parentheses occur both in nominal and verbal forms.

- **yel* fat 359.9
 **yene'si* tallow 280.9
yék' spirit 270.2; 410.7
yel raven 258.6; 346.5
yì place underneath 255.4; 257.7;
 258.11; 260.5; 268.3
yit' son 257.3, 5, 6, 7; 259.5
yis purpose
yis wedge 335.14; 345.10; 369.11
 **yis* spear 258.3
 **yis* shell 278.9
 **yùw* stomach 336.5; 363.10, 12
 **wat* mouth of river 303.2; 315.5;
 353.6
 **wá's* stick 252.9; bush 384.14
wàtsix caribou
wác cheek 265.10; 267.8; 268.1,
 2; 304.9, 11
wác 'át' balls of tobacco (= cheek
 thing) 342.4
wán edge 275.5; 277.5; 331.8
waq' eye 275.8; 277.1; 278.6;
 327.4; 355.1; 372.6; 379.7
wú father-in-law 260.13
 **wu* food 353.9; 359.5; 363.1
wùt' ?
t'iy wùdt prepared bark for mak-
 ing matting
 **wusáni* short hunting-spear 326.3;
 327.6
 (*wùtsagá*) cane 345.2; 386.2
wùl cavity 260.9; 271.12; 277.5;
 281.10
 **ha* shadow 310.9
hàt' a certain one 268.8; 272.11
hat' enclosure 283.2; 328.1; 357.9
báz dung 252.4; 275.11; 279.3;
 367.4
hit' house 257.6, 7; 336.1, 2, 3,
 7, 8; 343.8
bín water 336.6
- **buté* last 278.8
bónx elder brother (said by male)
da weasel 328.12; 347.11; 349.4
 (*dàidèdì*) shaman's outfit 339.13
dà circumference, outside of round
 object, place around 260.14;
 265.10; 268.2; 270.14
da part of tree above man's height
 **daededi* main timbers of house
 335.13; 336.2
 **dawa'tgíya* humming-bird 412 (89)
 **dane't* grease-box 255.4, 6
 **dakét* memorial pole 376.2, 5;
 377.5, 7
dáx place behind one
dè trail 411.1
dis moon 303.5, 6; 361.4; month
 358.13
 **duk'* skin 272.7; 323.8; 370.5
 **duq* cottonwood-tree 360.6
dúl crane 317.5
t'a surface of bottom, bottom side
 269.8
t'á back (? see *fa*)
 (*t'a*) sleep 326.8; 364.3
t'ày fat 284.8; 288.2
t'áy garden
 **t'áys* axe (=stone wedge) 341.8
t'awé mountain-sheep
t'at' night 316.11; 343.5; 358.13
t'at'úk' cave 270.2; 410.7
t'ás thread
t'an navel
t'an sea-lion 324.1-4; 363.12
t'ak' year 322.1, 2; 336.3; 350.1,
 6; 356.7; 358.5, 6; 365.13
t'áql hammer
t'aqayet mortar 342.2
 **t'ax* retaining-plank 346.1
t'áqa mosquito 278.13
t'áxè dentalia

- (t'áx^u) smoke-signal, smoke rising
 from house [170.4]
 t'axáł needle
 t'éx heart 297.9; 380.4
 t'è stone 274.11; 277.6; 330.12,
 13; 334.15; 335.14; 345.10;
 360.2: gall
 dut'èkì his little stone
 t'í chin
 t'iy thick bark
 *t'inná copper plate 259.13; 261.5;
 347.1; 355.9; 356.4
 t'inx Arctostaphylus uva ursi
 (t'lx) rope
 t'il shoe 370.5
 t'il scar
 t'il dog-salmon 303.11
 t'ú mind 315.12: inside 256.2;
 268.5
 t'ù tallow 280.5
 *t'utc fresh 306.11; 316.3
 t'oq' anus 252.4
 tà king-salmon
 dutàkù his small king-salmon
 tá board
 dutàkù his small board
 tá back 255.8; 324.1
 táw feather
 tát(k) a small living thing
 táq^u joist
 xalax door 342.2
 táł flatness
 tek behind (see lá) 382.8
 (tèxá) bent hook
 t'iy elbow
 t'iy k'uwat long-elbowed
 *tiq ice 273.3, 11
 tuk' cradle
 (sa) name
 *sanaxét south wind 410.9
 sán'è father's brother
 *sak' olachen 331.3, 10; 351.7;
 363.10
 sák^u material 258.12
 sák^u small rafters of house
 sák^ut'ì handle 368.4
 sáqs bow and arrows 257.11;
 270.12 (a tree used for mak-
 ing bows): bow (*saks)
 sù neck 307.2; 316.5, 7 (sa 307.2;
 sēt 316.7)
 sí daughter 252.1; 259.3; 260.9,
 14; 273.1, 2; 332.5
 *sūt horizon 314.9
 sit' spruce 325.1
 *sul glacier 329.8; 338.3; 348.10
 sin deadfall
 sik' strap, belt, cord
 *su rain 329.10
 šà clay
 šati master 326.6; 336.1; 343.8,
 10
 šál left side 291.8
 šàgèdì beaver 332.10; 333.7; 335.8
 (not šagedì as on 333.7)
 šàgèdìt'àn bat
 (šàgèdìt'àn driving beavers)
 šàq' bone 284.2; 328.11, 12; 329.14;
 357.5
 *šaqse'd bone necklace 318.6
 šàx ground-hog 329.10; 391.1
 šax^u hat 336.12; 346.5; 376.10;
 385.2; 386.1
 *šax^u cadakúq hat with rings
 336.12
 *šaxl devil's-club 308.2, 3; 384.10;
 385.2
 (šèq) smoke 253.11; 327.12
 *šaqdakit pipe 342.4
 šì eyebrows
 šik' black bear 357.11
 šix dust

- šix* dish 281.2, 9, 12; 347.1; 353.1
**šiqga* moss 284.4
šū withe
 (*šūw*) blue, green 349.9: green-stone 341.8
**šūš* a water-bird, *sp.* 318.5
**šūk^u* rib 278.8
šàs skin 328.1; thong [173.1]
**tsasgwél* bag 328.11
tsa seal 263.13; 326.2, 4
tsanlc flounder
tsàgál spear 362.8 (*tsàgál* 338.9)
tsalk gopher 333.8; 348.3
**tsalxán* Cape Fairweather 328.14
tsisk^u moose 332.10; 333.7; 344.11
tsusk^u owl 300.5
**tsik^u* roasting-spit 314.2
tšut'át morning 322.4, 5; 331.11
tšutsk^u bird 327.4
cá head 277.14; 331.1; 344.8
cá women (plural) 275.14; 328.2; 344.7
cà mountain 277.6; 329.1; 357.9
canax valley 354.12, 14, 15
càw Chiton Stelleri
càwát woman (singular) 259.6; 260.1, 5
cát wife 262.2; 278.11; 383.6
càt stem of plant
cátx elder sister (said by male) 281.5; 282.3, 8
 (*càn*) poor thing
càn old person 280.6; 282.11; 383.6
**cagún* ammunition 290.14; 291.1
caq driftwood 253.7
cál spoon 335.3; 345.6
cal salmon-trap 315.9
cé blood 327.6; 365.8
cèl horn 362.8
cècúx^u rattle 318.4
 (*cl*) song 336.5; 343.6; 349.1; 353.2
cìy right side 291.8
cìy limb of tree 324.2
ciyít before
cú end 255.2; 257.6; 267.7; 333.8; 363.10
cùk'á ancestor
cù half
**cux* seal spear-shaft 326.4
 (*djá* hush!)
djádji snowshoes 328.9; 329.6
djánwù mountain-goat 270.11; 285.10; 357.11; 362.6, 8
**djaqóx* skin canoe 351.3, 13
djin hand 355.1
 (*djun*) dream 322.4; 357.1; 364.5, 6, 10
**tcaš* humpback-salmon 303.11; 305.3; 355.13, 14
**tcac* branch 257.6, 7; 258.11
tcàn mother-in-law 285.7
 (*tcún*) vertical 282.1
tcùnét arrow 335.2
**tcuk'an* brush 333.3, 11: grass [172.17]
tcxánk grandchild 253.12; 283.8-11
 (*tčak'*) long ago; old 327.11
tčàk eagle 269.3
tčal cache [174.15]
tčitgá skate
**(tčitá)* toilet-stick 357.6
**tčín* hair switch 340.13; 341.3; iron hair-ornament
na tribe, people 409.8, 10
nak' 'át clothing
nák^u medicine 367.6; 373.4
nagašé fox
náq^u bait, devil-fish 276.3, 7
nàxèn Chilkat blanket 343.7

náx^u halibut-hook
nəl inside of house 260.12; 264.8;
 271.13; 376.9
nù fort 315.9
núsk^u wolverene
nuk^u wind
núkciyán mink (see *hwkciyán*)
nux shell 329.6; 366.6
gaw drum 328.13, 14; 335.14;
 343.4; 353.1
gas post (**gas*) 262.5, 6; 336.2;
 385.5, 6
gán outside of house 260.4; 323.3;
 327.13
 (*gàn*) shine, sun, fire 283.5; 322.6,
 8; 364.12; 380.21
gàqlán palate
gáx^u duck
gál (**gaz*) clam 265.4; 364.11
**gic* kelp 283.12; 284.3
**gidjùk* (*kudjuk*) fish-hawk 256.7
gú butt-end of standing tree
gòs cloud 304.1; 329.11 (see *gwaš*)
**guc* thumb 286.5, 12
gùtc hill [170.9] 253.11; 282.10
**(ca)gun* friend 267.1
**gunxá* abalone 328.8; 334.12;
 344.7
gúk^u ear 272.2; 328.8; 336.10,
 11; 366.10
gùx^u slave 252.2, 6; 260.2, 3;
 261.5; 332.11; 343.9
 (*gwaš*) foggy, (*qogás* 348.6 fog)
 (*gwàlà*) dagger
gwél bag, pouch
k'á surface 254.3; 257.2; 265.10;
 272.2
k'abák^u (**qubák*^u 302.8; *qabák*^u
 278.6; 304.12) salmon-roe
**k'at* shallow basket 300.1, 3
k'át sea-otter harpoon

**(k'at'ix)* twisted copper ring
k'ál digging-stick
 (*k'asicyé*) something strange
**k'ats* pounded shell 329.5; 342.3
k'ani brother-in-law 323.8; 353.
 11; 367.7
k'agák mouse 282.10, 11
**k'agedi* side of sheep 267.5, 7;
 271.3
k'ák mother's brother 264.1, 6;
 268.3, 4; 269.11; 410.7
k'ák' cat' mother's brother's wife
 265.9, 13, 14; 267.7, 9
k'ak^u, see *q'ak*^u
k'ax cover
k'al' ashes [175.6]
k'álk^u brother's child (said by
 woman)
k'et cover
k'edēd apron 318.4, 5
**k'etu* pick 338.8
k'èlc alnus
k'élk sister's child (said by man)
 (**qelk*) 267.6, 10; 268.1, 10;
 269.6, 7, 12; 278.3; 379.3
'ic k'élk father's sister's child
**k'éladi* gull 269.3, 4; 301.3;
 308.7; 350.8
k'èl dog 353.9; 362.4, 5
k'i top 254.11, 13; 264.3; 362.6
**k'is* bracelet 258.12
k'ik younger brother, younger
 sister 281.6; 282, 3, 4, 8, 11,
 12; 322.5; 353.8, 9
k'iw Chiton tunicata
**k'ut* salmon-nest 268.7, 11, 12;
 269.5, 6
k'úcdà otter
k'ùtsin rat 277.1
**k'uté* point of spear 310.3 (or
kutc 327.7)

- k'úq^u* hole [173.3]
(k'úlxéLcan) hideous, ghost
kwał egg
**kwas* urine 275.1
kān anger 260.12; 321.6
**kāgan* a fish 351.7
kāk'ané grease-dish
kē butt-end of tree, log 262.5, 6
**kēsānu* boys 259.2; 345.12; 354.9
**kink* stale salmon-head 278.3, 5
kudás shirt 277.3, 4; 297.7; 346.1;
 370.5
kúx^u marten 328.8; 332.10; 343.7
**kol^k* mud 384.11, 17
**kwalx* green fern-roots 358.7, 9
gayés iron 258.12
gāt sockeye-salmon
(gaš post, see *gaš*)
gāt^c mat 316.7, 8
gan fire-wood 273.9; 274.7;
 369.11; 383.5 (see *gan*)
(gan outside 260.4, see *gán*)
gānuk petrel
**gānt^c* leaf-tobacco 329.5; 342.1, 5
gāq lynx
gaq^u heart of tree 366.1
(gar clam, see *gāl*; cliff, see *geł*)
gē place between folds of something
 296.2, 11
**gey* head of bay 326.5, 7; 330.8
gew net
**geł* cliff 270.11; 361.3, 9 (*guz*
 353.12)
gūt^c wolf 343.8
gvna other 369.5
gunaná foreign tribe (Athapaskan)
goqt^c olachen-net 331.5; 332.7, 9, 11
q'á man 258.14; 259.10; 262.3;
 322.2; 344.8
'àn qáwu chief (=town man)
 252.1
q'à some one
**q'abás* filth 257.3
**q'at* rock-slide 300.9
(q'as) stick 285.7 (*qas* 285.2)
q'anacgudē poor 257.4; 261.3;
 291.9; 374.6
**q'ak^u* wide 252.4
q'ak^u basket for berrying (**kak^u*)
 252.5; 286.4, 7, 13; 345.6
q'ea dawn 374.3, 4; 375.3
q'is high water 376.1
q'in this side (opposite to *ya* face)
 406.9
q'in *Anas clypeata* 303.3; 403
 (54)
**q'ina* quill 256.7
q'u life
q'uwāk'an deer
(qubak^u, see k'abák^u)
q'úk^u chest, box 268.3; 328.7
qwán people 333.12; 374.6
(q pity!)
qā mouth of a bottle or bucket
**qā* point of land 330.10; 409.3
(xan ?)
qāite garbage 257.8, 10; 258.14
**qas* cascade 308.12, 14; 309.1
qak valley 343.11; 344.1, 3
(qat see *xat*)
**qen* painted boards 381.7
**qits* tentacles of squid 276.5-8
q'on^yèł wásì rose-bush 384.14 (*wásì*
 bush, stick)
**qox^u* flesh (?) 314.14
**qoz* stomach, belly 367.13
q'wáz pot
**(q'waz)* down, feathers 272.2;
 307.7; 316.8, 9; 344.7
**xactì* sack 329.2
xácqo sponge for scratching skin
 338.17; 339.1

- xatšt'u* in the sky
**xak^u* sandbar 268.6; 306.10; 392.4
xàk' open space
 (*xak^u* see *xak^u*)
**xax* nephew (?) 346.2
**xal* large piece of ice 360.14
xel thunder
**xel* foam (? *xel*) 367.4, 5
xín a small fly
xwłc frog 330.6; 376.10; 385.6
xún north wind 364.1, 13
xùdʒi burnt wood, coals 345.14
xúts grizzly bear 252.4; 359.4;
 383.4
xúk' dry wood 253.5, 8; 373.3
**xat* island 291.7; 304.13; 310.10,
 11; 322.1; 324.2
xàn point
xáx crabapple
 (*xúw*) woven blanket 328.7, 8;
 344.11
xúś club [174.13]
xwán boots
 ([*a*]*xá*) paddle 326.10
**(xa)* war 325.1; 380.10, 11
xáy yellow cedar
xáy cellar
**xaw* log 252.10, 11; 282.10, 12
xáw hair 281.3, 9; 320.2
 xàw láx gray (=withered hair)
xát root 352.12
xát' salmon 303.5; 383.3
**xaś* salmon-skin 304.5
xan proximity 252.6; 256.12;
 258.9; 262.3, 9
**xana* evening 315.12
**xanáś* raft 308.10, 12-14; 309.2
xák^u claw (**xak^u* 258.4) 329.7, 8
 (*xak'* finger-nail [?] 274.12;
 275.9)
**xédu* comb 384.10, 15; 385.2
- *xet* chest 338.17
**(xetc)* beating time of shaman
 308.5; 309.5
**xel* slime 256.7, 14 (see *xel* foam)
xíy pack, burden
xo among 253.7; 302.5
xòn friend, fellow, equal of one 355.1
xox^u husband 260.5; 373.7
xá mouth 258.1
 **xadadʒā'* bristle of sea-lion;
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 xáś jaw
 **xentaʒa* labret 328.2
xàn fire 345.13
xatx'é maple
xécx^u bluejay
xłś burl of a tree
xùs foot 252.4; 253.10; 370.5;
 ray of light 255.12; 256.1
xún fur-seal 321.4
xùn decayed wood
lak'á inside of mouth
lakásk' seaweed 334.14, 15; 335.7
**lax^u* famine 265.1
lax red cedar 361.11
làxànéś Ceryle halcyon
lax heron ' 273.3, 7, 9
lèyis fir
**leq* red ochre 258.2, 5; 329.2;
 336.11; 344.7
**lit* fine basket 270.7; 307.6-8
lenèt' polished horn 335.4
lingít' person 258.10; 259.7;
 343.10
lłk^u grandparent 280.4; 283.1;
 372.3; 373.1; 385.6
lù nose 349.3; point 343.9
lúł Blennius
lùn bark of hemlock and cotton-
 wood

lūkciyán mink (see *nūkciyán*)
lq'acìcxáw dragon-fly (=no body-hair)
(lèw) sand 384.11
lì woollen blanket
lùw wood
lùwì qúk^u wooden box
qúk^u lùwì wood for box
lút tongue 310.9, 11; 339.10
lúk^u cohoe-salmon 303.8, 9
la mother 257.5, 11; 258.2; 260.9
*(*L'ak^u)* new 258.3
Laḱ^u mother's sister
(Láq') arrow-head (=penetrator) 258.12; 332.4, 10

Laḱ sister (said by male) 287.2, 3; 347.4; 379.3
Laḡwá three-pointed salmon-harpoon
Leṭ' snow
Li meat
Latḱ' ground, place 344.2, 5; 356.3, 5, 8
**Lak'* rotten 254.3
**Lak'* dress 254.3
**Leq'* finger 274.10; 286.6: tentacles of squid 276.12
zel mentula 289.9; 290.12: milt 300.8
zil' tail 277.2, 9-11; 310.5
**Lux* Mount Edgecombe 322.10, 11

§ 49. VERBS.

'à, 'á, 'én ('én ?) to sit (singular) (plural *q'ì*)

1. *yà-á* to sit (singular); to live at some place; a tree stands 299.10; *anaē'tc* 301.1
2. *k'à-yà-á* to be on (a child carried on back) 366.2; to have on clothing 346.1; to grow 338.1; 355.1
3. *q'è-yà-á* daylight is coming (*q'éa* daylight) 327.3; 349.1; (see 374.3)
yàq'èyáá daylight is coming 415.2
4. *q'ù-yà-á* there is a famine 264.2; 331.2
5. *yà-yà-á* fish swim in schools 302.4; (303.9)
6. *li-áa* town, house, stands 346.5
7. *yà-si-á* to set the face (*i. e.*, to look, to peep) 295.11; 307.4; 380.10

8. *q'è-si-á* to bring daylight 375.1

'áw to tie with a strap

1. *yà-áw* strap, handle, means of suspension
2. *yà-si-áw* to tie with a strap

'àt', 'át', 'át', 'a to walk in company (*gùt'* to walk alone)

1. *yà-àt'* to walk in company 270.4; 273.2; 357.9
2. *si-àt'* to carry (plural)

'át cold

1. *'áttc wòdjáḡìn* cold struck him (*i. e.*, he froze) 289.5
2. *xò-si-át'* I make it cold
qù-si-át' it is cold weather

'ák' (?) 'ák', 'ák' (perhaps) to interlock

1. *yà-ák'* to weave a basket
2. *'à-cú-la-ák'* to build a fire

3. *li-ák'* to set up (sticks in ground) 304.3
 (*aq*?) 301.3; 305.3
 (*aq''*) to mind(?) 369.10; 414.5
 'àx, 'áx, 'áx to carry a textile
 1. *yà-àx* to carry a textile 277.3; 344.11
 2. *li-àx* to use (one's strength) 291.13
 3. *si-àx* to pack up 332.12; to tie up a bundle 301.2
 'àx, 'áx, 'áx to hear
 1. *yà-àx* to hear 258.6; 260.10
 ya-àx̣tc to hear 294.5
 2. *li-àx* to make noise 269.8; 341.3
 lq'ùl'áx̣tc deafness
 3. *si-àx* to listen 294.4
iyel (perhaps *yel* raven?)
 ǰa-lu-iyel to lie(speak untruth) with mouth 287.3; 402.9
 'ek
 lu-ek to give away in potlatch 345.1
 'ek'' bad
 yà-ek'' to be bad 313.3
 'ek'' to whistle
 k'à-yà-ek'' to whistle
 'í, 'í, 'í to cook something
 si-í 271.5; 306.11
 'íc(?) 'íc, 'íc to string on a thong or string
 k'a-li-í'c to string up
 'ìcán poor (see *can*)
 là-ìca'n to become poor 377.11
 'in to pick up; to carry in a vessel (as a liquid, berries, etc.)

1. *yà-in* to pick up
 2. *si-in* to carry 268.3; 283.5
 'in to kill many (with singular object *djàq'*)
 1. *yà-'in* to kill 274.12
 2. *si-'in* to kill with something 285.5; (**a'cqosaĩn*) 278.9
ix̣ to shout, to call, to invite
 1. *yà-ix̣* to invite 342.1; 343.3
 k'è-yà-ix̣ to shout (literally, to shout up) 300.1; 302.9
 q'v-i'x̣ to invite to a feast 336.11; 337.4; 343.2
 2. *li-ix̣* to call a name in a potlatch 337.2
 'ù, 'ú, 'én to dwell; to be; to try; to have
 yà-'ù to have; to own 278.3, 6
 'à-yà-'ù to live somewhere 252.1 (southern dialect)
 q'v-wà-'ù to dwell 280.1 (Chilkat dialect)
 'ù, 'ú, 'vén to buy
 1. *yà-'ù* to buy 356.2, 3, 5
 2. *lu-'ù*(?) to give in potlatch 344.14; 345.5
 3. *si-'ù* to buy a long object 266.2
 'ùs, 'ús, 'ús playful, lively
 lu-ùs
 ǰa-lu-ùs gossip, uncontrollable mouth
 'ùś, 'úś, 'vś to wash
 yà-ùś 313.11; 314.2
 'un, 'un, 'in to shoot
 1. *yà-un* to shoot something
 2. *li-un* to shoot with an arrow, a gun

'uk^u, 'úk^u, 'úk^u to boil (intr.)
(said of a liquid)

li-uk^u 296.9

'úx, 'úx, 'úx to blow

1. yà-'úx to blow up

2. li-úx to blow on something
278.13

3. si-u'x to blow up a tube

yà, yá, yàn to pack, to carry
on back (It is doubtful
whether all these belong to-
gether.)

1. yà-yà 256.9; 293.1; 333.6

yá'na a pack, burden 333.6

2. k'a-yà-yà to appear 286.11

3. li-yà to hang 296.1; 380.18;
382.5

4. si-yà(?) 340.9, 10

5. yà-yà-yà to sharpen (face)
yayénà whetstone

yaf long (after u generally wat)

1. yà-yaf a bag is elongated
k'ayayál long cavity, length
of space

'ák'wálì its length

yiwuyaf long time 320.2

yikawayā'f long (time) 310.13

2. li-yaf a rod, a town, is long
252.1

yás to step

li-yás 252.3

yáq' to pull

1. yà-yáq' (*yēq) to pull a per-
son (aboard) 254.8; 280.7

k'ayágà stern-sheets (liter-
ally, puller)

dāxk'ayágà hoisting-line

2. si-yáq' to pull a long object
390.2

yèx, yéx, yéx to whittle; to build;
to make

1. yà-yèx to whittle

2. li-yèx to build a house, canoe
341.7; 350.2; 351.4; to do
272.4; 278.5

yít', yít', yít' to make oily
si-yít'

yít', yít', yít' to pull, to stretch

1. yà-yít' to stretch skin

2. si-yít' to stretch rope

yís fresh, new, young 319.10

yítc, yítc to fly

k'a-li-yítc 399.6

*yēz calm, quiet water

k'à-ya-yēz it became calm
365.5, 9

yùk^u, yúk^u, yúk^u to shake

1. k'à-yà-yùk^u to shake 283.4

2. cá-k'à-yà-yùk^u he shook it
287.10

3. k'à-si-yùk^u to shake a long
object

*wat' to grow up

1. yà-wat' it grows up 299.2

2. si-wát' to raise 274.5;
275.2, 4

wás(?), wás, wás to inquire (see
wuś to ask)

li-wás to inquire

*(wan) to be on edge

k'à-yà-wán 277.10

wál', wál', wá'f to break; to crack;
to flood

1. yà-wá'f to crack to pieces;
water overflows land

2. *k'à-yà-wál'* he broke it 258.8; 351.12
 3. *li-wál'* to crack something
 4. *k'a-li-wál'* to break something
- **wet* to menstruate
yà-wet 337.7, 9; 340.4, 6
- wí* fair, light-complexioned
li-wí
djánwí mountain-goat may be derived from this stem
- **wu* food 361.13
- **wus* to follow
cu-ya-wus 352.11; 353.2
- wús* tough, hard
1. *yà-wús* for objects like boards, stones, bag-shaped objects, etc.
 2. *li-wús* for cylindrical objects
 3. *k'à-yà-wús* for balls, eggs, rings
 4. *dji-k'à-yà-wús* for hoops
- wús*, *wús*, *wús* to ask, to inquire (see *wás* to inquire)
1. *yà-wús* to inquire 284.10; 285.11; 335.4
 2. *ǵà-ya-wu's* to ask (with mouth) 268.9; 333.13
 3. *li-wús* to ask for something 407.5
- wùq^u*, *wúq^u*, *wíq^u* a textile moves; blood flows
1. *yà-wùq^u* it moves
 2. *ci k'v-wùq^u* blood ran 268.2
 3. *si-wùq^u* to cause to move
 4. *yà-yà-wùq^u* to prevent
- **wuq* wide (perhaps *wux* distributive to *wu*)
di-wuq they are wide 258.7
- wul* (*wul*, *wul*?) harassed, troubled
adawul difficulty, trouble 380.22; 403.9
- hà*, *hà*, *bén* to move of one's own accord. (It seems likely that there are two stems, perhaps *hà* and *bà* [see 3]; *bén* is also derived from *bù q. v.*)
1. *yà-hà* to move 273.3; 280.2; 314.12
dui't yān uwaba' to him hunger moved (*i. e.*, he was hungry) 311.3; 312.12; also 255.5
dui't tā' waba to him sleep moved (*i. e.*, he became sleepy) 367.12
q'ut' wùhá he disappeared
tāxt dāba' he was discouraged 361.7
yà-yà-hà to swim (bird); to wade
ya-dji-di-hà to swim (a bird) 322.10
ya-q'u-ya-ha to approach (for terms expressing time) 308.4; 350.1; 353.3
k'a-ya-hà to come up 266.6; 358.7
'axyanàdē k'àwàhá I owe it (literally, towards the side away from me it goes)
dji-yà-hà to be sent (inanimate object) 404.3 (literally, to hands it moves)
q'út' djiwaha some one gave birth (literally, it came to some one's hands)
cà-yà-yà-hà plenty 254.13; 297.6; 307.11

- sà-yà-hà* to need, to want (see 259.3; 366.10; 411.2)
yàk"yàhà to go 312.12, 13; 315.2
k'à-yà-hà to dig 281.8; 364.11; 366.2
2. *li-hà* to find 332.4
dji-li-hà to transport 374.4; 412.10 (literally, to move to hand)
k'à-li-hà to furnish, to supply
q'v-lu-hà to wrestle
ca-ya-lu-hà plenty (perhaps to make plenty; see *càyàyàhà* under 1)
3. *si-hà* to miss 260.1; 311.10
yà-si-hà to pick up 252.6, 8
yá-si-hà to swim (bird)
dji-ù-si-hà to go hunting 294.3
k'à-si-hà to dig, to lay on 281.13; 295.5; 352.13 (see also 400.5; 407.7)
- gù-hà* invisible
lél gùhà it is plain (literally, it is not invisible) 305.5; **Leĕ awe lguha* 254.13
- hát', hát'* to drive (animals); to enclose (perhaps two stems: *hát', hát', hát'*; and *hát', hát', hát'*)
(da) hát' (around) enclosure
1. *k'à-yà-hát'* to drive salmon
 2. *q'v-yà-hát'* to search for insects (in moss, hair)
 3. *k'à-si-hát'* to drive animals; to cover over
 4. *si-hát'* to enclose
- hàc, ha'c, hác* to drift (**xac*)
lu-hàc to drift (impersonal) 277.14; 294.7; 306.7
- hàn, ha'n, ba'n* to stand (singular) (plural *naq'*)
1. *yà-hàn* to stand 315.6; 341.3; 344.8, 14; to steer in a certain direction 305.1
yà-yà-hàn to stand aside 350.6
k'a-ya-hàn to stand upright 393.9
qv-du-hàn to stand somewhere 408.3
dji-du-hàn to raise the hand (literally, the hand stands up)
 2. *si-hàn* to make stand
han to cut into strips
yà-han 274.14
- hư'* to pick out, take off
lu-hư' 283.4, 6; 395.5
- bin* to believe (perhaps *hi, hi, bin*) *yà-bin* 319.5; 362.7; 408.7
- bik'* full
1. *ca-ya-bik'* to be full 270.13; 299.9; 342.6
 2. *ca-li-bik'* to be full of something 267.6;¹ 292.8; 331.9
 3. (*li-bik'* he spoke to get strength? 310.4)
- bù, bu', hén* to wade, to swim (a quadruped)
1. *yà-bù* to swim, to wade 350.12
 2. *si-bù* to swim, to wade, for a purpose 302.6; 303.6; 308.7
- bvť* to put on surf-boards
1. *bùđi* surf-boards on gunwale of canoe
 2. *si-bvť* to put on surf-boards; to depend on some one

¹ Read *caolih'k* instead of *coalihk*.

bùn, bún, bìn to sell

1. *yà-bùn* to sell 266.1
2. *li-bùn* to go to sell something
3. *sì-bùn* to sell a long object

bun (?)

ya-ya-bun to hunt 354.3

**buk* to shout

yà-buk 413.4

**búL* wrinkled

k'à-yà-búL

**da* to flood

k'à-yà-da it flooded it 365.8;
376.1, 4

(*da* ? 411.1)

daš to catch in snare

ya-daš

dàq', dâq', dâq' to appear; (rain,
fog) clears away

1. *'à-yà-dâq'* to clear up 351.14;
352.1 (361.8 ?)
2. *'à-sì-dâq'* to appear 344.4;
349.1; 354.6, 9, 13

dâl heavy

1. *yà-dâl* for canoes, stones,
planks
2. *li-dâl* for ropes, rods, bags,
persons
3. *k'à-yà-dâl* for balls, rings
4. *dji-k'à-yà-dâl* for hoops

**dex* ashamed

1. *k'à-yà-dex* to be ashamed
(impersonal) 260.12; 281.1;
403.8
2. *k'à-li-dex* to make ashamed
399.9;¹ 405.1

dêl to watch

yà-dêl 297.4 [170.11; 171.6]

dis moonshine

1. *dis* moon
2. *li-dis* moon shines 255.11, 14

dúx^u to tie a knot

yà-dúx^u 272.2

**duL* to fly

k'a-li-duL 399.7

t'á to boil in water

1. *t'e'x* boiled food
2. *sì-t'á* to boil

t'à, t'á, t'en to sleep (singular)
(plural *xax^u*); to lie down
(plural *c-wò-li-àt'*)

1. *t'átc 'ùwàdjâq'* sleep struck
him 263.3
2. *yà-t'à* to sleep 314.4; 377.1;
385.12
3. *sì-t'à* to lay down 306.12
k'e-sì-t'à to put up 307.7

t'àw to steal

1. *t'àwšàti'* thief (=master of
stealing)
2. *yà-t'àw* to steal a canoe,
paddle, bag, person
3. *k'à-yà-t'àw* to steal a ball,
apple
4. *sì-t'àw* to steal a rod, gun,
arrow; to steal one at a time
5. *li-t'àw* to help some one steal
away

t'àn, t'án, t'an to carry a solid,
elongated object. The mean-
ing of this stem seems to be
very general. In the exam-
ples obtained from Mr. Shot-
ridge it is never used in the
plural, while in Swanton's

¹ Read *kanlidê'q'así* instead of *kanlidê'xasí*.

texts it occurs quite a number of times in plural form.

1. *yà-t'àn* to carry, lift, a solid, elongated object (*t'ì* to carry a bag, ball) 256.10; 327.1; 360.14

k'è-yà-t'àn to carry up 382.14; 409.8; to jump 305.13

gata'nin when it comes down 329.12

yà-t'àn a fish jumps 305.9, 10
**yàta'n* it stood under it 255.2

**yū'siu kawatā'n* rain stopped 371.1

dji-yà-t'àn to carry to (the hand of) some one 282.13; 297.3; to give in marriage 364.5, 13; 365.11

yà-yà-t'àn to steer 322.6, 7

k'à-yà-t'àn to collect oil on water

2. *t'u-yà-t'àn* to think 273.2; 394.1, 2; 406.6; (literally, to carry mind to some one)

3. *ṣà-yà-t'àn* to speak to some one (literally, to carry mouth to some one) 269.11; 295.9; 341.11; to aim (literally, to direct a point)

ṣà-di-t'àn to talk

duṣétṣ yùṣàt'àngì chief's speaker (literally, his mouth from in progress of mouth moving)

4. *sì-t'àn* to point; to carry a long object 322.12; 329.7, 11

5. *cì-t'àn* to be in the habit of doing . . . 252.2; 321.2; 390.1

t'áq' to hit with the point of a long thing; to push

1. *yà-t'áq'* to spear 314.1; 316.3; 393.6

2. *k'à-lì-t'áq'* to push on to some one 285.12; 292.11; 345.13

3. *sì-t'áq'* to hit with butt-end (see also 266.6?)

(*t'ax'*) *tax'* to bite

yà-t'a'ṣ 342.3, 6

ṣaṣ-da-t'a'ṣ to chew (literally, to bite with jaw)

**t'aṣ* to drift [plural (?)]

lì-t'aṣ 322.1

t'aṣ'' to make smoke-signals

à-yà-t'aṣ'' [171.9]

t'áṣ to spin (see *t'ṣṣ*, *t'ṣ*)

k'à-sì-t'áṣ

t'ṣṣ to make three-stranded rope; to wring

k'à-sì-t'ṣṣ to twist

kaodṣta'ṣ crooked 360.3

t'ṣ to twist (see *t'áṣ*, *t'ṣṣ*)

1. *ṣàt' t'ṣ* root rope

2. *k'à-yà-t'ṣ* to twist 259.5; 307.1, 5

t'etl'(?) greasy

lì-t'etl' 265.6

t'íy to patch

yà-t'íy

t'í to soak salmon

yà-t'í

t'í, *t'í*, *t'í'n* to lift, to carry (a ball, bag) (see *t'an*, *'ax*, *nuk''*)

1. *'a-k'à-wà-t'í* to lift a ball

'à-yà-t'í to take, carry something 268.4; 298.2; 326.8

- adjit' 'à-ya-t'i* to carry to some one's hands (*i. e.*, to give) 301.5; 385.2; 385.16 (see also 280.4; 346.5; 347.1)
tuwat'i' to feel 375.1; 384.8; 396.1
yà-t'i to stay, remain, to be at a certain place (persons and objects) 257.6; 281.3
zet' ya'x k'àyàt'i snow likeness a ball is (*i. e.*, a spherical object is white) (see 255.14; 373.4; 394.1)
dut'iyi his imitation
2. *st-t'i* to lift, carry, a bag, a long thing
 With nominal suffix *x*: to be 261.5; 267.2; 270.9; 278.13
'àwsit'i to carry a bag
q'ùdçit'i to be born; to live 261.5; 280.1; 295.12
- t'it', t'it', t'it'* waves carry, rub, something
1. *t'it'* wave
 2. *wudjx ca'tdutit gic* kelps long rubbed against one another by waves 283.12
 3. *(yu-)lu-t'it'* waves carry something 321.10; 409.10
yà-k'a-lu-t'it' waves carry round object
- t'in, t'in, t'in* to see
1. *yà-t'in* to be able to see 255.11; 318.8; 337.7
q'ut'i'nì the ability to see
 2. *qù-yà-t'is* to look for something 311.11;¹ 312.3; 408.3
 3. *yà-yà-t'in* to see face (*i. e.*, to recognize)
 4. *li-t'in* to look at something; to watch 270.12; 332.1; 390.7
 5. *si-t'in* to see (transitive) 309.14; 355.14; 390.7
 6. *ci-t'in* to be able to see 402.3, 6 (?)
- *tiq* to listen
ci-tiq 300.2
- t'u, t'u, t'én* clever
- t'úw*
1. *yà-t'úw* to count
 2. *li-t'úw* to teach
- t'utç* fresh
li-t'utç 320.1
- t'útç, t'útç, t'útç*
1. *yà-t'útç* to rub on 411.8 (**t'útç*)
 2. *li-t'útç* to pull out wool for spinning
- *tux* to spit
xà-si-tux 310.3
- *(tuq''* to tie [Shotridge *dux'' q. v.*])
si-tuq'' 397.10
- t'ùl, t'ùl, t'ùl* to drill
1. *yà-t'ùl* to drill
 2. *li-t'ùl* to drill with something
- tà, tá, tén* hot
1. *ya-tà* something is hot
q'ù-wà-tà it is hot weather 333.1
 2. *ya-yà-tà* to be hot (impersonal) 296.8; 304.4; 334.15
 3. *li-tà* to make a person feel warm 376.11
 4. *si-tà* to heat an object

¹ Read *qot'i's* instead of *qot's*.

- tàtc, látc, látc* to slap; to swim (person)
1. *yà-làtc* to slap; to swim
 2. *lì-làtc* to make some one swim; to slap some one 295.7
- **lan* to long (?)
- lì-làn* 393.10
- tàn* it has a grained surface; it has stitches
- yà-làn* (?)
- qàsistàn* spider
- taq* to bet, to wager
- **tax* to open
- ḡà-yà-tax* to open mouth 258.4, 5
- tèx* to fish with hook
- sì-tèx*
- tèḡ* to pound
1. *yà-tèḡ* to pound 258.13; 259.1; 268.6
 2. *lì-tèḡ* to knock off a piece
 3. *sì-tèḡ* to pound a long thing 255.6; 303.8; 361.7
- tì, tì, tì* to find
1. *yà-tì* 299.1 (see also 281.1; 357.13)
 2. *sì-tè* to leave behind 345.7
- **lik'* to fall into a trance
- lì-lik'*
- **liḡ* (*liḡ*?) courageous
- cì-liḡ* 271.10; 396.7
- tús* to broil (near fire, not on a spit)
1. *yà-tús* 275.1, 11
- túk^u* (?); *túk^u*, *túk^u* to shoot an arrow
1. *yà-túk^u* to shoot something 275.3; 298.1; 393.6
 2. *cì-túk^u* to fly an arrow (**duk*) 380.3
- sà, sà, sèn* to name; to breathe
1. *sa* name 302.10; voice 263.8; 321.5
 2. *yà-sà* to name 257.10; 269.13; 345.9
 3. *yà-sà* to breathe, to blow 308.14; 341.1
 4. *lì-sà* to take name from something 336.6; to be famous
- **sak^u* to last
- lì-sak^u* 254.10
- sè, sé, (?)* shallow (stem uncertain, perhaps *e*)
- sìn, sìn, sìn* to hide
- lì-sìn* 276.4; 282.2; 338.14
- sík' (?)*; *sík'*, *sik'* to detain
1. *sik'* belt; cord; strap
 2. *yà-sík'* 351.13; 363.9
 3. *lì-si'k'* 344.10
- sú* to help (used only to designate supernatural help); impersonal *yà-su'* 266.3; 291.10; 380.15
- sús* round object, living object, moves through space
1. *k'à-yà-sús* stars move; to fall (mountain-sheep) 264.4; 336.4
 2. *lì-sús* bag moves through space
- **sux* (?)
- wucdjisūḡ* they rushed for it greedily 338.15
- ḡèq', ḡe'q* (?), *ḡeq'* to smoke
1. *ḡeq'* smoke 327.12
 2. *yà-ḡèq'* to smoke 372.3

3. *li-sèq'* to smoke (skin, fish, etc.)
- šut'* to cover
1. *yà-šut'* to cover 268.6, 12; 308.10; 321.8
 2. *li-šut'* 331.5, 7
- šis, šís, šis* to sail; smoke rises; it is blown along by wind
li-šis [171.9]; 385.11
- šix* to be rotten, fermented
li-šix
- šel', šel', šel'* to tear
1. *yà-šel'* to tear 291.9; 339.10
 2. *li-šel'* to tear face 339.1; to dig roots 352.12
- šú* to sew with cedar-withes
1. *yà-šú*
 2. *li-šú*
- šúw, šúw, šúw* to chop
1. *yà-šúw* 274.13; 275.9
 2. *li-šúw* 254.12
- *šün(k) ?*
yà-šünk to give forth a peeping-sound 277.6
- dži* large; difficult
1. *k'à-yà-dži* great, wonderful 405.6
 2. *li-dži* difficult 405.8
- džú* to hit (**tsu*)
1. *yà-džú* to hit 338.9; 341.13
 2. *li-džú* to hit with something 278.11
- tsàq', tsáq', tsáq'* to push with the point of a long thing
1. *yà-tsàq'* to push with point 256.7, 12; 285.4; 310.8; (a

- spirit acts) 268.13; 307.8; to drive away 297.7, 8; 355.12
2. *li-tsàq'* to punt; to use a pole in climbing; to stick out 277.2
k'è-dji-li-tsàq' to point upward 355.2
- tsèx, tséx, tséx* to kick
1. *yà-tsèx*
 2. *li-tsèx* 260.10
- tsis, tsís, tsis* to dive, to swim under water like a fish
li-tsis to dive 269.1; 277.12; 306.8
ca-li-tsis to stop(?) 326.7
- tsin* alive, strong
1. *yà-tsin* to be alive 304.6; 362.12; 390.1
 2. *li-tsin* strong 290.2; 310.14; 350.5
la-tsin strength 290.2, 6, 7
t'u-la-tsin strong-minded 400.10; 404.4
- tsik'* to broil on spit
1. *tsik'* spit
 2. *li-tsik'* to broil on spit 313.9
- tsú* to splice; to put one thing into another
yà-tsú 293.3
- tsàn, tsán, tsán(?)* shallow
yà-tsàn shallow (snow, water)
- tsax* to overdo
li-tsax 356.10; 360.4; 370.6
- ca* to marry
1. *yà-ca* to marry 254.9; 260.7; 320.1; 365.4
 2. *li-ca* to marry several women(?) 282.5; 284.12

- càt'* (?), *cát'*, *cát'* to take
1. *yà-càt'* to take; to carry; to place 263.2; 329.2; 367.7
yà-yà-càt' to lift face of some one 281.5 (263.2)
k'à-yà-càt' to pick up 313.2
 2. *li-càt'* to seize; to capture 256.11; 287.7; 368.3
- can* old
- ya-can* 379.5 (*wudici'n* he grew old 320.3)
- can* poor
1. *'icán* poor 376.1
- cáq̣x* to hunt fur-seal with barbed arrow
- k'à-li-cáq̣x*
- cí, cí, cín* to search
1. *q'v-yà-cí* to search in some indefinite place 260.2; 311.12; 363.2
 2. *yà-cí* to touch 268.1; 358.8; 369.9
 3. *yà-cí'* to help 265.14; 346.2; 408.7 (*bas aodici'* they helped 257.3 ?)
ṣa-da-cí to feast (literally, to help with mouth ?) 335.11
- cì, cí, cín* to sing
1. *cì* song (*cì* limb of tree) 294.3; 336.5; 395.2
 2. *yà-cì* to sing 270.10; 309.12; 378.3
- cic* to try to outdo others in eating quickly
- li-cic*
- **cu, cu, cen* to be drunk; also *cēx*
1. *k'à-yà-cu* to drink (inebriating drinks) 400.9
 2. *k'à-là-cu* to be drunk 397.8; 403.8; 404.1
- cu* to hunt
- yà-cu* (?) 318.13; 360.13
- cu* to appear, to show one's self, to stick up
1. *yà-cu* to appear 253.11; to stick out 360.5; to extend 348.10
 2. *li-cu* a long thing appears, sticks out 274.10; 285.9; 298.6
- cùwq, cúwq, cùwq* to laugh
1. *yà-cùwq* to laugh at some one (transitive) 289.3; 351.9; 408.1
 2. *li-cùwq* to laugh at some one (with post-position -x) 257.9; 259.2
- cutc* to bathe
- yà-cútc* 289.1; 291.1; 338.17
- djá, djá, djá* to advise; to instruct in some kind of work
1. *k'v-q'wa-djá* instruction; direction
 2. *cu-k'a-djá* to advise 253.14; 313.12; 385.1
- djàq', djáq', djáq'* to kill (singular object)
1. *yà-djàq'* 254.11; 338.7; 382.11
t'átc 'uwádjàq' sleep killed him (i. e., he fell asleep) 364.3
'atlc 'anādja'q' cold began to kill him 361.11 (read as before, instead of **āt tciānādja'q'*)
 2. *li-djàq'* to kill with something
- djàq''* firm
1. *yà-djàq''* firm

2. *li-djâq^u* to make firm; to put up against; to maintain [168.8]; 407.4
- djal*
1. *yâ-djâl* to pass through 257.1; 366.8, 9
 2. *k'â-yâ-djâl* to carry 263.14; 292.9; 307.11 (see 344.13; 345.7)
 3. *câ-k'â-yâ-djâl* to put down before some one 258.13; 259.13; 337.3
 4. *li-djâl* to carry a long object 335.3
- djêtc, djêtc, djêtc* to depress, surprise
1. *yâ-djêtc* to be depressed
 2. *li-djêtc* to surprise some one, it depresses him 401.1
- dji* to think
- yâ-dji* 269.10; 280.10; 369.5; 403.3; 410.7
(*qox akâi'dadjitc* it would turn back, perhaps "think back") 255.5
(*iyâ'wadji* he punished you? 402.8)
- djun* to dream (often; **tcun*)
1. *djun* a dream 268.7; 322.4; 364.10
 2. *yâ-djun* to dream 263.3; 364.3; 391.7
- djuq* to throw (perhaps same as next)
- li-dju'q* 311.6
- djux, djux(?), djux* to roll a ring or hoop (see *gwaz* to roll a stone, barrel)
k'â-li-djux to roll
- tcân* stench
li-tcân
(*tcāk^u* ?)
**at yiakutcā'k^utc* he always had things stored away 280.3
(*tcī* ?)
dutci' he held 290.4
(*tcic* ?)
gunaltci'c a'ski thank you! 373.1; 377.3
- tcūn* straight
yâ-tcūn 322.11, 12
- tcún* to wound
li-tcún [173.9]
- tcùk^u, tcùk^u, tcùk^u* to rub a skin in order to soften it
yâ-tcùk^u (see 273.5)
tcùx^u, tcùx^u(?); *tcùx^u* to rub the body
- tca'k^u* to carve wood
k'â-yâ-tcā'k^u
- tcéx* dirty 317.12
- tcē'yaq(?)* slow
lūtē'yaq 303.11
- tcin* to tie to head
li-tcin 328.12
- nâ, ná, nân* to die (impersonal)
yâ-nâ 257.4; 328.13; 344.11
- na* to drink
yâ-na 308.3; 319.13; 390.4
(*na* probably the same as the following)
li-na it is so 327.14
- nâ, ná, nân (né, nén?)* to do, to work
1. *yâ-nâ* to do 252.8; 275.12; 287.2; 350.13

2. *k'à-yà-ná* to send 271.11; 282.8; 333.14; to call out names in a feast 342.3, 5
ṣ'à-k'à-yà-na to order 308.1
3. *yé-dji-yà-ná* to work (literally, to do with hand)
4. *k'à-si-ná* to weave
5. (*ḷukałtā'dana* she tried to make herself look pretty 265.9)
- nał'* to shake
1. *yà-nał'* to shake (intransitive) 316.11; 353.13; 398.2; 403.4; 413.2
2. *si-nał'* to cause to shake 394.2
- náq', náq', náq'* to stand (plural) (singular *hàn*)
1. *yà-náq'* 311.11; 336.10; 348.2; 349.7
2. *dji-yà-náq'* to let go from hand (apparently also singular) 263.11; 264.3; 415.1
3. *k'à-yà-náq'* to arise 338.8 (see 354.8)
4. *si-náq'* to pursue 298.5, 6; 366.8, 11
- náq^u* to be rotten (wood, fibre)
1. *yà-náq^u* (a board) is rotten
2. *si-náq^u* (a rope) is rotten
- nałx* wealthy
li-na'łx 367.2
- nēš* to sharpen(?)
1. *yà-li-nēš* to sharpen face (*i. e.*, edge) 277.4
2. *k'a-li-nēš* to dry (perhaps to try) 359.2
- nēx, nēx, nēx* safe
1. *yà-nēx* to be safe (impersonal) 318.12; 379.2; 386.3; 396.3
2. *si-nēx* to save some one; a supernatural being takes some one away 305.4; 312.9; 408.9; 412.11
- ni, ni, nin* to carry several things
1. *ya-ni* to do, to happen 301.11; 320.3; 361.2
2. *yàn-yà-ni* to finish 315.8; 336.5; 342.13
3. *dji-yà-ni* to make 263.10; 331.12
4. *yà-ni* to get (fire-wood) 253.5; 307.5; 383.4 (see also 319.10; 333.4; 346.9)
5. *si-ni* to make; to take 256.12; to do 260.14
6. *yàn-si-ni* to finish 258.3; 259.1; 336.2
- nút'* to swallow
1. *ya-nút'* to swallow
'ac wvnút' bàt' yáy him swallowed a certain whale
2. *si-nút'* to catch fish with bait 311.3, 7; 312.1
iskáqadi'nudjya'(?) 331.9
- nuts* to smile
li-nuts
yū'ya-kułinútsk he was smiling 406.3
- ga*
1. *li-ga* to load 255.3; 322.6
2. *ya-ga(?)*
yenkudagā' awe when he got through 266.2
kaxwa'asga I feel lonely 412.3
- (*gawu*) noise (=drum)
1. *li-gawu* noisy 412.8
salagā'onutc voice is always heard 336.8
2. *Łluwū'gaox* drums 343.4

*gał'**h-gał*, with *kān* ANGER, to be angry 253.3; 313.8; 337.8*gaś* a long thing moves straight ahead1. *ya-gaś* 310.5; 324.1; 341.9; 345.102. *h-gaś* to move 262.4; 264.1; 265.1, 12; 267.3; 319.1, 3; arrow moves 380.4*gāc* to cohabit1. *dju-gac*2. *Lagac**gān*, *gàn* to burn1. *gān* fire-wood2. *ya-gān* to burn (intransitive)3. *di-gān* to shine4. *si-gān* to burn (transitive) 380.20, 22; 382.3*gé*, *gén* large1. *ya-gé* (solid object) 257.7; 336.82. *h-gé* (person, bag, bundle)3. *si-gé yek''dzigé* this size (small)**ge* to refuse*ci-ge* 297.9; 299.5; 354.10**geḡ* (?)*si-geḡ**koyasagē'x* would have to pay for it 370.3*gūt'* to move*si-gūt'* to move through air, to fall 340.5; 351.13; 380.21*k'èxùsìgīt'* I awaken him*q'ut'* *wòdzigīt'* to be lost 255.9**gin* (?)*ci-gin**aḡcagīnīya* my future life 397.2**geḡ* to put on*ya-geḡ**kaḡ aodigē'ḡ* he put (a coat) on 276.6*gú* happy*si-gú* to be happy 394.8¹**gu* to push*si-gu* 362.8; 377.13; 413.8*aka'osīgu* 324.3*gūt'*, *gūt'*, *gūt'*, *gú* to go (sing.)1. *yà-gūt'* to go 252.9; 255.8; 277.32. *si-gūt'* to carry on shoulder**guk* to show (?)1. *k'a-lu-guktc* 379.112. *ci-guk* to know 383.5*guq'* motion of long thing point forward1. *yà-guq'* 277.62. *si-guq'* to throw, to drift 263.9; 326.4²3. *h-wa-guq'* (*wa < ya*) to run 260.9; 367.12*gwál'* to be upside down*k'à-yà-gwál'**gwás'*, *gwás'*, *gwás'* fog*q'vgás'* fog*q'vwdigwás'* it is foggy**kaohgwa's* fog is made 348.4*gwàc*, *gwàc* to hop*yà-h-gwàc*¹ Read *tugasagwē'tc* instead of *tugasagwē'tc*.² Read *dusgu'qtc* instead of *dusgo'qtc*.

- gwál* to roll (stone), (trans.)
 1. *yà-yà-gwál* to strike
 2. *k'a-lu-gwál*
- gwál* to paint
dànigwáli painter
- **ká*(?)
 **si-ka*(?)
qanákude yu xat yenaska' you
 have pity on me
- k'a', k'a', k'e'n* lazy
- **k'e, k'en* to track
si-k'e 269.3; 312.2; 356.13
- **kél* to soak
kà-lu-kél to soak (trans.) 336.5
- **kεL*(?) (see *káL, qáL*)
 1. **yà-kεL* to flee 338.4, 5
 2. *kà-ya-kεL* to open 340.10
 3. *lu-kεL*
 **at wuLi ké' L* he drove hunger
 away 362.13
- k'it', k'it'* to pry up
 1. *yà-k'it'* to pry up
k'it'a crowbar
- **kis* to be extinguished
k'à-lu-kis fire goes out 253.8;
 384.5
- **kis*(?)
 **kà-yà-kis*(time) has passed 361.4
- **kut*(?) (see *ek'*)
 **aodū'wakut* "they danced the
 house together" 336.4
- **kiks*
k'a-ya-kiks to shake (clothing)
 253.6
- **ko*
 **ya-ko* to fall into a hole 311.9

- k'ú, k'vén* to know
si-k'u to know 342.4
- **kuk*(?)
ci-kuk
cka'wucku'k he behaved (?)
 256.8
- k'ùq'*(?), *k'úq'*, *k'úq'* to bubble (see
q'oq')
 1. *ya-k'úq'* to bubble (intrans.)
 2. *lu-k'úq'* to cause to bubble
- **kuq*(?)
yà-kuq
 **cadakū'q* (a hat) with rings (?)
 336.12
- k'úx* to bail a canoe
k'à-si-k'úx to bail 365.9
k'ak'úx'a bailer
- **kwatc* to swallow
 **k'a-ya-kât c* to swallow 302.9
- **kwe* to mark
- **kwan* to swim (a bird)
ya-kwan 311.8
- **kát*(?)
 **at kaoduwa'ka't* (they) meddled
 with it 340.10
- ká* small
k'v-si-ká it is small 336.7
k'à-k'v-ká a ball is small
- kátš* sharp-pointed
k'à-li-kátš it is sharp-pointed
xàlàkátš porcupine
- kán, kán, kén* to jump
ci-kán
- kàn* to hate
 1. *ci-ká'n* 265.9; 267.6; 295.1;
 297.1
 **kán* hatred 287.2

**k'ak'u* (?)

**awaka'k'u* he cut it 265.10

**k'al* to creak (?); to open (?) (see *k'el*, *q'al*)

1. **li-k'al* to be cut open (stomach) 367.14

2. **ci-k'al* (a cave) creaked (opened?)

3. **cil'k'al* keep quiet! (?)

k'ek', k'ek', k'ek' to catch with hook
ya-k'ek' 306.10

k'ek'a gaff-hook 306.7

**k'ul* to emerge, to come out

1. *k'a-ya-k'ul* to come out 264.3;
303.4; 304.1; a span of time
has passed 322.2

2. *si-k'ul* to consume

3. *q'u-k'ul* to pick berries 252.1, 3

k'uts to break (a strap)

ya-li-k'uts 252.5, 7

**k'wan* (?)

qu-l-k'wan to be able to hear
360.7

**ga* to cover up

k'a-ya-ga 271.3

**gat* to split

1. *ya-gat* 277.7; 339.11; to be
full of, to be covered with
342.2

gal'a trap

2. *si-gat* to be covered with
274.12; 275.10

**gas* to be careful in use of some-
thing; to have as a taboo

li-gas 358.7, 8

gas (?), *gas* (?), *gas* to scrape
(body)

da-gas'a scraper for body

**k'a-ya-gas* to go out (?) 341.9

**g'ag* to swing (a hanging skin)

li-g'ag 328.1

g'ax, *g'ax*, *g'ax* to cry

1. *ya-g'ax* (singular)

g'ax sat'i (plural)

**gal* (?)

k'a-ya-gal to think about one's
self 364.11

git', *git'* dark

1. *k'a-ci-git* it is dark 292.4;
322.8; 374.2; 375.2; 395.9

2. *k'a-git'* dark

**get*

si-get to tramp (?) 393.2

gitc (?), *gitc*, *gitc* to throw (stones)

1. *ya-gitc* (**qetc* 253.6); 257.8;
282.2; 366.5, 10

2. *ca-li-gitc* to throw away 260.14

gen, *gen*, *gen* to look

li-gen 316.12, 13; 317.1, 15;
340.6; 348.4

geq', *geq'* stingy

ci-geq'

geq' to throw (food, stone, coat,
person)

1. *ya-geq'* 265.11; 270.8; 275.10;
276.5; to nod (head) 413.9

2. *si-geq'* to throw away
284.2, 6; 384.15

gil, *gil*, *gil* to grind

ya-gil (**geL*) 341.8

gu, *gu*, *gwén* to wipe

li-gu to wipe

xal'ge'k'u I wipe

q'a, *q'a*, *q'en* to sew

ya-q'a to sew

q'enà awl

q'a to say

1. *ya-ya-q'a* to say 265.4;
282.12; 293.2
yàq'á word
2. *da-ya-ya-q'a* to say to some
one 271.10; 273.8; 283.13
3. *k'a-ya-q'a* to send 256.9;
264.7; 270.14; 271.4
4. *ṣa-ya-ya-q'a* to say 273.3;
339.5
5. *ya-si-q'a* to say something
255.1, 14; 282.3; 291.3;
340.13

q'at'

h-q'at'

q'ut' yàq'uḷiq'át' he went astray
(see 272.12)

q'àn, q'án(?), *q'ân* to quarrel

1. *ya-q'an* to quarrel
ṣàn wòdiq'ân he quarrelled
with me
2. *h-qan* to quarrel about some-
thing 296.4

q'ak' to alight

k'à-cu-q'ak' 367.3; 401.2 (per-
haps also *cu-qax* 300.7; *cu-qaq*
to go backward 260.4)

q'é, q'e(?); *q'in* to sit

1. *ya-q'e* 256.4; 265.5; 270.12;
280.10; 336.12
2. *si-q'e* 306.2; to raise 381.6

q'it' to suspect

ya-qit' 265.1

**q'én* (perhaps from *q'a*) (to pout?)

1. **t'u-cu-qen* to think 312.11;
369.10 (*t'u* mind)
2. **h-qen* to think of some one
393.10

q'in, q'in, q'in to fly (sing.)

ya-q'in 340.2, 3; 380.6

**q'ek'* to remind

**si-q'ek'* 271.1

**q'εL* to start

**ya-qεL* 260.11

**q'o'* to drift (poles, wood)

**h-q'o'* 376.2, 3; 377.4, 5

**q'oq'* water boils up (as in a rapid)

**ya-qoq* 349.13

q'ux to travel by canoe

1. *ya-q'ux* 264.13; 272.14;
276.1; 294.1

2. *si-q'ux* to carry by canoe
290.14; 299.9, 10; 310.6

**qas(?)*

h-qas 381.6; 382.13, 14

**qac*

**h-qac* to bewitch

**qak''* to forget

1. **si-ya-qak''* 266.7, 8, 9; 271.2;
(380.12)

2. **q'ux wudaqākte* every time
he came back(?) 315.9

qàq', qāq' (?), *qāq'* to swim (fish)

1. *ya-qāq'* 269.8; 276.9; 277.13;
306.1

2. *si-qāq'* to cause to swim
268.8

qáz to cut fish lengthwise, along
belly (see *kεL, kαL*)

h-qáz

**qε* to blame

ya-qε 400.11; 415.6

*(*qis*) to swell (*qis* flood 376.1)

ya-qis to swell (eyes) 327.4

**q̣es* to urinate

lu-q̣es

q̣eṣ to sew

ya-q̣eṣ

dà q̣éṣi tailor

**q̣ec* to dry fish

ya-q̣ec 301.2

**q̣ic* to draw water (?)

**q̣ica'* bucket

**q̣iḡ* to squeeze

k'a-lu-q̣iḡ 362.9

**q̣elk'* difficult

cu-q̣elk' 316.5

**q̣eɽ* to rush after one

lu-q̣eɽ 353.10

**q̣ut* to emerge

k'e-si-q̣ut 309.6

**q̣wan* to dry salmon

ya-q̣wan 301.2; 306.4

*(*q̣war*) to blow eagle-down

ya-q̣war 307.7

xat' to fasten, to be attached

1. *ya-xat'* to be attached 263.14; 266.7

2. *si-xat'* to fasten 271.13; (*si-xat'* to drag, perhaps another stem 392.4)

3. *lu-xat'* to cling, to be attached 269.2 (perhaps another stem)

xàc, xác, xác to cut

1. *yà-xàc* 306.12; 315.14; 328.13

k'à-yà-xàc to carve

2. *li-xàc* to cut up 277.13; 362.10; 411.7

xàtc to give up (*xelc* ?)

1. *yà-xàtc* 287.12, 13; 288.1

2. *li-xàtc* 287.3; 306.9; 312.8; 363.12

xèn, xén, xén

si-xèn salmon has rough, many-colored skin

xit' to draw, to paint

1. *k'ùxidà* pencil, brush

2. *cì-xit'* to paint

k'à-cì-xit' 318.6; 328.13

xit' to push

1. *yà-xit'* 337.10; 353.14

2. *li-xit'* 285.7; 310.10

xil', xíl', xíl' to sweep

1. *xíla* broom

2. *yà-xil'* to sweep

3. *lu-xil'* to scrape (bark, etc.)

(*xet?* to tell) 295.6

xek^u to inhale

yà-xek^u

xìx, xíx, xíx a celestial body, wind, ball, moves; to fall; to run

1. *yà-xìx* to reach 255.1; 258.1; 265.10

q'ùt' cù-yà-xìx to be destroyed 266.9; 269.3

2. *cù-li-xìx* to destroy 276.13; 340.1

3. *si-xìx* bag, box, moves 339.4; 343.6

4. *cì-xìx* (in consonantic forms *cìx*), to run 254.1; 257.9; 339.1

xutc to be suspended

xil to fish with herring-rake (Swanton: **xil*)

yà-xil 299.8

xil', xil', xil' confusion, trouble

1. *k'à-yà-xil'* trouble 347.4; 370.8
2. *k'à-lì-xil'* (hair, etc.) is entangled, mussed

xun to start

1. *at yà-xun* to start for some place 303.8; 359.2; 365.6; 367.10
2. *at lì-xun* to get ready 359.1

xùn, xùn, xùn(?) thin

lì-xùn

xók^u dry

1. *yà-xók^u* to be dry 373.2
qù wà-xók^u it is dry weather
2. *sì-xók^u* to dry, to make dry 272.8

xwaś to hang (translated 302.8 to be heaped up)

1. *yà-xwaś* to hang 267.7; 302.8; 327.4
2. *lì-xwaś* to hang (a long object) 309.1; 332.3, 4

xwaL to be tired

dì-xwaL

xwen, xwén, xwén to lift with a shovel, a spoon (*xwen?*)

1. *yà-xwen* to take up with a ladle
2. *lì-xwén*

xás to scrape, to slice

1. *yà-xás* to scrape
2. *lì-xás* to slice fish along back

xil to break in pieces

yà-xil

(*xuw*) to peg, to pin (see *xuw* blanket)

1. *yà-xu* to pin a blanket, to wear a blanket 344.10, 11

k'à-yà-xu to peg

2. *sì-xu* to drive in a peg

xà, xá, xen to eat

1. *yà-xà* to eat 256.5; 271.8; 283.7
2. *sì-xà* to eat all, to devour 280.11; 359.6
qō'saxa cannibal 279.1
3. *lì-xà* to eat
yà at' k'analxen he eats while walking

xa to paddle

yà-xà 341.14; 342.1

*(*xa*) warrior 340.9; 341.6

**xa* to take (perhaps the same as *ba*) 279.2; 343.4; 370.10 (see also 341.15; 342.1)

(*xaw*) hair

cà-si-xaw to have hair on head 281.3

*(*xat?*) to extend (339.2?)

sì-xat 271.13

**xat'* to drag (see *xat'*)

sì-xat' 392.4

xas to sew with roots

1. *yà-xas* to sew with roots
2. *lì-xas* to make a strong decoction

xan to fall down(?)

cì-xān 409.8

xán to love

sì-xán 401.3 (translation has misprint "live" for "love"); 409.1

xag(?)

sì-xag to go(?) 254.8

xè, xé, xen to camp over night
(impersonal)

yà-xè 278.1; 341.15; 355.5

q'ù-xè to camp out 356.14

ḡà-yà-xè to fast 310.11; 319.7;
341.10

xēs to say (probably *xa*+*ś*)

li-xēs 305.10; 367.1, 2 to say

k'à-li-xēs to put down 331.10

xuct' to whip, to club

yà-xuct' 289.8; 290.6; 348.3

xitc, xetc to throw

1. *yà-xitc* 263.5, 7; 290.11

2. *li-xitc* 289.10; 290.5

xìn, xín, xín long object falls
sideways or moves turning
sideways

ci-xìn 281.12; 347.3; 369.9

**xex* to pour

si-xex 365.9

xèx^u (?), *xéx^u*, *xéx^u* to sleep, pl.
(singular *t'à*)

yà-xèx^u 281.8; 312.4; 328.4

**xēL* afraid

k'a-li-xēL 272.5; 314.10; 334.4

xut' to drop, to chop, to pull

1. *yà-xut'* to pull 274.11;
278.12; 285.8; 341.10; to
chop 369.11

2. *li-xut'* to drop 277.9

3. *si-xut'* to chop to a point 305.9

xùx^u, *xúx^u* (?), *xúx^u* to call

1. *yà-xùx^u* to call 259.8; 264.8;
311.4

2. *li-xùx^u* to sing the words to a
song

ḡil to polish

k'à-ci-ḡil

làn, lán deep (water, snow)

yà-làn it is deep

lak^u to scratch

yà-lak^u 268.2; 270.1; 271.9; 272.4

lek^u to shake hands

li-lek^u 372.5; 397.5

la large (see *len*, p. 87)

ya-la 362.7

la to feed (?) 304.11

(*lak'*) new 258.3

làq', lāq', lāq' to overcome, to win

yà-làq' (Swanton *lak* 352.3;

lak 401.9, 402.9, 409.3; *lāq*

284.9, 356.4, 367.10; *lēq* 291.8)

lax mouldy

yà-lax 301.5, 6; 311.5, 6

lit' (*lit'*?) to let go

li-lit' 363.2

lak^u scared

yà-lak^u 272.3

lak wet

1. *yà-lak* to be wet

2. *li-lak* to make wet

(*lew*) sand

yà-lew to put sand on 317.14

lìt', lít', lít' to cast off, to abandon

li-lìt' 345.12, 13; 348.6

lix (?)

1. *yà-lix* bent back 275.8

2. *li-lix* dirty 304.12

**liL* to defecate

yà-liL 367.3

lvq' decayed, mouldy

1. *yà-lvq'* meat, a single fruit
(Swanton *yà-lak* 254.3, see *lax*)

2. *li-lvq'* entrails, fruits

la complete, deep (*le* ?)

1. *yà-la* water subsides, flood recedes 377.7; long (time) 253.9; far 331.1

t'ádè nàlé (a hole, a bay) is deep

2. *li-la* to cause (water) to go down 376.6; 377.6

lax withered, famished (*lax^u* ?)

- yà-lax* to famish 264.6; 265.1; 332.8

lit', lit', lit' to slit

1. *lit'à* knife 370.3
2. *yà-lit'* to slit

lit' to scatter

- yà-lit'* 336.14

lit(?) lonesome

- sì-lit'* 330.11

lk' dizzy

- k'a-ya-lk'* 361.9

(*leq*) red (see OCHRE) 258.2, 5

(*lu* ?) to give away 344.14

- yà-lu*

luq to pour out

- li-luq* 342.3

lál to pick up with tongs

1. *lálà* tongs

2. *yà-lál*

lèx, lèx, lèx to dance

- 'à-yà-lèx* 313.4; 318.8; 385.9

lìx a pole breaks

1. *yà-lìx* 253.5; 278.11; 290.8

lun to hunt on sea

- 'à-lun* 267.5; 321.2; 369.3

§ 50. PARTICLES.

'áyá (exclamation of pain) [173.3]
(said to be Tinneh)

'asgi perhaps [171.12]

**una*

**unala'* scarcely 349.13

**unayē'q* 360.11

'úc if, conditions contrary to fact
375.4; 410.10; 411.7

'úgbci what may it be? [174.6]

yax

t'àyàx̄tsú once in a while [173.11]

k'àyàx̄ near [170.1]

yidát' now (*yi* time) 341.4;

344.6; 346.13; 372.6

yésú still, yet 297.9; 370.4

wuc together [169.14]

wùtc mutually [169.17]

bàhá (exclamation) [171.10]

(*bútc*) ended, last 266.7, 12;
278.8; 290.1; 341.1; 345.5;
361.13; 396.8

da(?) 354.15

dē (imperative particle) 252.8;
359.7; [169.6]

dē second preterite (*plusquamperfectum*) 341.6; 342.7; 343.12;
348.5, 6; 349.11; 363.1

dècgidél not at all 53.6

dètcá it had been that, indeed
273.14; 276.12; 278.7

dēs̄ḡb̄tc (**dēs̄ḡwa'tc*) already;
257.7, 13; 273.8, 12; 361.4,
12; 363.11; 364.1; [168.8, 9]

**sagu'tc* since then 269.13
sègán to-morrow 358.11
śá for a moment [171.6]
tsa just then, at once 256.4;
 291.6; 295.11; 298.1; 302.10;
 306.4
tsátśa every one 369.8 (*tśa'tsa*
 319.15)
tsu again, also 252.7; 256.2;
 258.13; 311.6
tśayúk at once 263.10; [170.8;
 171.9; 172.6]
**tśaqō'* (*naṣ*) on the same— 370.12
tśas only 253.5, 8; 259.11; 301.6;
 304.10; 319.15
djá hush
tca just then 258.5; 261.5; 277.7;
 333.12; 347.7; 359.6; 380.13;
 [171.14]
tcátēa right then 278.9; 290.1;
 291.5; 332.4; whenever
tcał just then not (*i. e.*, when)
 273.1
tcuc (?) 278.10; 289.10; 334.1;
 403.9; 410.3
tća still (?) 252.7, 8; 253.10;
 259.2, 11; 333.9; 414.1
tćaàn anyway, nevertheless
 [168.11]
tćàyèsú still [170.4; 172.11]
 (contracted *tću* ?)
tćaldàk'át' all, everything 370.11;
 372.4 (**djildaka't*, *tcaldaka't*)
**detēá* it had been, indeed 273.14;
 276.12; 278.7
tćas only [172.16]

tćak'agénax easily, quietly
 [168.8]
tćak'ugéyɛ aimlessly 362.3
tćak^u a long time, long ago 255.5,
 9; 307.1, 2; 372.2
tću even 253.14; 256.13; 261.4;
 [168.12]
**tću(yá)yidał* even (this) now
 291.12
**tću)yidał* even now 280.12; 346.3
tćuł even not (*i. e.*, before)
 269.10; [170.14]
tćuLè then 252.7, 10; 253.14;
 260.3, 8, 9 (see *Lè*)
gágu indeed 296.7; 332.7
gu interrogative particle 294.5;
 295.5, 8; 333.11; 411.5
gūc all right! 344.8
gucé I don't know [168.7]
guł probably 347.7; 348.13;
 350.10; 351.14; 356.7
gwałá behold! [169.8; 170.11;
 172.16]
**gwatc*
de'sgítc already (*q. v.*)
**sagu'tc* since then 269.13
**yida'tguetc* when now 304.12
**yida'tsqoetc* when 304.9
k'át' condition contrary to fact
 (*k'at'*)
ldak'át' all 277.12
**tćaka't* right away 277.2
gā cry of raven 346.6
gonayé, *goné* beginning 252.10;
 254.1; 349.2, 4, 7

- q'à* and 259.1; 296.5; 299.1, 3;
 308.2, 3
**qa'tcu* or 258.12
q'và however 253.5; 254.10; 259.4;
 289.10
**qón(áx)* [173.2]
t̥saqō'n(ax) on the same 370.12
qonā'xdaq rightly 253.13
q̇ exclamation expressing pity
q̇'ica'n you poor thing!
q̇èga truly! 305.12; 308.5; 348.9'
 12
**qūn* many times 258.1 (*kūn*
 260.1); 332.9; 379.6
xwan (**qwan*) exhortative 258.3;
 290.8; 296.6; 303.1; 310.3;
 358.7
la then 257.10; 260.7; 298.6;
 305.14
lák^u always 261.5; 280.2; 349.12;
 361.2; 369.10
laṣ very 256.5; 257.4; 294.2;
 305.11
lē then 252.9; 295.10; 297.8;
 303.4, 8
lèya near by 363.6
leyéx stop! 109.4
lek'ax then suddenly

§ 51. NUMERALS.

COUNTING OBJECTS.

- lex* one 361.8; 362.8; 369.1
de'x two 361.4; 362.11; 363.11
našk' three
daxun four 341.10; 343.11
k'èdjin five 263.13; 348.13
**ledūcū* six 351.3; 353.8; 355.3;
 354.5
**daxa'ducu* seven (Handbook 198)
našgaducú eight 268.12
**gucu'k* nine 353.4
**d̥jinkā't* ten 341.12; 343.12;
 350.6; 356.4
lēqa' twenty 354.9; 355.5; 356.7
**daxū'ndjinkat* forty 347.7; 354.8

COUNTING PERSONS.

- lénax* one person 252.8
dāxnāx, dāxnìnāx two persons
 272.15; 280.2; 343.13
našgināx three persons 347.9
leducū'nāx six persons 353.8
našgaducū'nāx eight persons
 380.16
**daxū'ndjinkadi'nāx* forty persons
 347.7

NUMERAL ADVERBS.

lèdàbin at one time [169.1]*daxū'ndahēn* four times 357.4**daxdanī'n* twice 258.2

§ 52. ENGLISH-TLINGIT VOCABULARY.

Words without special reference or with *n.* will be found in the list of nouns; those marked *v.*, in the list of verbs; those marked *p.*, in the list of particles; and those marked *nu.*, in the list of numerals.

abalone *gunxá*abandon *l'it' v.*accompany 'àt' *v.*acts (a spirit) *tsàq' v.*advise *djá v.*afraid *xēl v.*again *tsu p.*aim *t'àn v.*aimlessly *tčak'uge'y p.*alight *q'ak' v.*alive *tsin v.*all *tčaldàk'át', ldàk'át' (see k'at') p.*all right! *gūc p.*Alnus *k'ècíc*already *dē'sgòtc, gwatc p.*also *tsu p.*always *lák^u*ammunition *cagún*among *xo*Anas clypeata *q'in*ancestor *còk'á*and *q'à p.*anger *kān*angry, to be *gat' v.*anus *t'oq'*anyway *tčààn p.*appear *yà, dàq', cu v.*approach *bà v.*apron *kēdēd (see k'èt')*Arctostaphylus uva ursi *t'inx*arise *nàq' v.*armor *na 'at' (see 'at')*armpit *'inì*around *dà*arrow *tcùnét*arrow-bag *tcùgwél*arrow-head (*Laq'*)ashamed, to be *dēx v.*ashes *k'alł*ask *wúš (see INQUIRE) v.*astray, he went *q'at' v.*attached, to be *xat' v.*awaken *gūt' v.*awl *q'à v.*axe (= stone wedge) *t'áyis*back *tá, t'á (?)*bad *'ek^u v.*bag *tsasgwél (see džàs), gwél*bail *k'òx v.*bait *yànàq^u, naq^u*bark *lùn*bark, thick *t'iy*

prepared (for making matting)

t'iywùdi (see wùt')

basket (for berrying) *q'ak''*

fine basket *lił*

shallow basket *k'at'*

bat *šagèdīt'àn*

bathe *culc* v.

be 'à, 'ù, t'ì v.

beach 'éq'

bear, black *šik'*

beating time of shaman (*xetc*)

beaver *šagèdī*

driving beavers *šagèdīt'àn*

before *ciyit*

before *tēul* p.

beginning *gonayé* p.

behave (?) *kuk* (?) v.

behind *tek*

place behind one *dāx̄*

behold! *gwā^á* p.

believe *bin* v.

belly *qor*

belt (*sik'*) v.

bent back *lix* (?) v.

bet *t'aq'* v.

bewitch *qac* v.

birch 'àtdàyi

bird *tšutsk''*

humming-bird *dawátgɛya*

a water-bird *šūš*

birth, some one gave *bà* v.

bite *táx̄* v.

blame *qe* v.

blanket *xuw* n. and v.

woollen blanket *li*

Chilkat blanket *nàxèn*

Blennius *luł*

blood *cé*

blow 'ux, *sà* v.

blow eagle-down (*qwar*) v.

blown, it is — along by wind *šis* v.

blue (green, greenstone) (*šuw*)

bluejay *x̄ecx''*

board *tá*

boil, to — in water *t'á* v.

(liquids) 'uk'' v.

water boils 'up (as in rapid)

q'oq' v. (see TO BUBBLE)

bone *šâq'*

boots *xwan*

border *yàx̄*

born, to be *t'ì* v.

bottom side *t'a*

bow and arrows *šaq̄s*

box *q'ók''*

grease-box *dane't*

wooden box *tūwō* *q'ók''*

boys *késani*

bracelet *k'is*

branch *tcac*

break (something) *wàł* v.

(a strap) *kuts* v.

(in pieces) *šit* v.

a pole breaks *liš* v.

breathe *sà* v.

bring (daylight) 'à v.

bristle (of sea-lion) (*šada*) *džá* (see *ša*)

broil *tūs* (near fire, not on a spit) v.

(on spit) *tsik'* v.

broom *xit* v.

brother (said by female) 'ik̄

brother, elder *bínx̄*; younger *k'ik'*

brother-in-law *k'áni*

brother's child (said by female) *k'áik̄''*

brush *xit'* v.

bubble *k'ùq'* v. (see TO BOIL)

bucket *qic* v.

build *yèx̄* v.

(a fire) 'ák' (?) v.

burden *xiy* n., *yà* v.

burl (of a tree) *šit̄*

burn *gán* v.

burnt wood *xùdži*

bush *waš*
 butt-end (of standing tree) *gú*
 butt-end of tree *ké*
 buy 'ú v.
 cache *tcal*
 call *xúx^u*, *ix* v.
 call out (names at a feast) *ná* v.
 calm *yeE* v.
 camp out *xè* v.
 cane (*wútsagá*)
 cannibal, see *xà* v.
 canoe *yàk^u*
 skin canoe *djaqóx*
 capture *cát* (?) v.
 careful (in use of something), to be
 gas v.
 caribou *wátsix*
 carry *djał*, *cát* v.
 (a ball) *t'ì* v.
 (a bag) *t'àn* v.
 (a liquid in a vessel) *'in* v.
 (a textile) *'àx* v.
 (several things) *ni* v.
 (by canoe) *q'ux* v.
 (on back) *ya* v.
 (on shoulder) *gút* v.
 carve *xác* v.
 (wood) *t'ák^u* v.
 cascade *qás*
 cast off *zít* v.
 catch (fish with bait) *nút* v.
 (in snare) *daš* v.
 (with hook) *kex* v.
 cave *t'at'úk^u*
 cavity *wùł*
 cedar, red *làx*
 cedar, yellow *xáy*
 celery *yànàét*
 cellar *xày*
 certain, a — one *bát*
 Ceryle halcyon *làxànéš*
 cheek *wác*

chest, breast *xet*
 chest, box *q'úk^u*
 chew *t'áx* v.
 chief (= town man) *'àn qáwu*
 chin *t'í*
 Chiton Stelleri *càw*
 Chiton tunicata *k'ùw*
 chop *xut*, *šúw* v.
 circumference *dà*
 clam *gál*, *gar*
 claw *xak^u*
 clay *šà*
 clear up *dàq'* v.
 clever *t'u* v.
 cliff *geł*, *gl*
 climb (with pole) *tsàq'* v.
 cling *xat'* v.
 clothing *nak'* *'át*
 cloud *gòš*, *gwaš*
 club *xúš*
 club, to *xuct'* v.
 coals *xùdži*
 cockle *yałùlét*
 cohabit *gāc* v.
 cold *'át* v.
 collect (oil on water) *t'àn* v.
 comb *xedu*
 come *t'an* v.
 come out *kut* v.
 come up *bà* v.
 came back, every time he —
 qá'k^u v.
 complete *la* v.
 completion *yán*
 condition contrary to fact *'úc*,
 k'at' p.
 confusion *xil* v.
 consume *kut* v.
 cook (something) *'t* v.
 copper *'èq'*
 copper plate *t'inná*
 cord *sik'* n. and v.

cottonwood-tree *duq*
 count *t'úw* v.
 courageous *túx* v.
 cover *k'èt'*, *k'ax*
 cover, to *út'* v.
 cover over *hát'* v.
 cover up *ga* v.
 be covered with *gal'* v.
 crabapple *śax*
 crack *wál'* v.
 cradle *tuk'*
 crane *dúl*
 creak (?) *kax* v.
 crooked *t'éx* v.
 crowbar, see *k'it'* v.
 cry *gāx* v.
 cut *xác* v.
 cut fish lengthwise, along belly
 qáx, *kax* v.
 (into strips) *han* v.
 he cut it *kak'* (?) v.
 dagger (*gwálà*)
 dance *lèx* v.
 "they danced the house together"
 kútc (?) v.
 dark *gít'* v.
 daughter *sí*
 dawn *q'ea*
 daylight is coming 'à v.
 deadfall *sìn*
 deafness, see 'àx v.
 decayed *lvq'* v.
 deep (water, snow) *la* v.
 a hole, a bay, is deep *làn*, 'ic v.
 deer *q'úwàk'àn*
 defecate *zux* v.
 dentalia *t'áxxè*
 depend (on some one) *bvt'* v.
 depressed *djètc* v.
 destroy, see *xìx* v.
 detain *sík'* v.

devil-fish *náq''*
 devil's-club *śaxt'*
 devour *xà* v.
 die *nà* v.
 difficult *qelk'*, *dzi* v.
 difficulty *wul* v.
 dig *hà* v.
 (roofs) *śel* v.
 digging-stick *k'át'*
 direct, to *djá* v.
 dirty *lix* (?), *tééx* v.
 disappear *hà* v.
 discouraged, to be *hà* v.
 dish *śix*
 grease-dish *kàk'ané*
 dive *tsis* v.
 dizzy *tuk'* v.
 do *ní*, *ná* v.
 dog *k'èl*
 dogfish (dog-salmon?) *t'i't'*
 door *śalax*, see *lāq'*
 down (of bird) *qwaE* n. and v.
 drag *xat'*, *xa't* v.
 dragon-fly *lq'acìcxáw*
 draw *xit'* v.
 (water ?) *qic* v.
 dream *djun* n. and v.
 dress *zak'*, *da 'át'* (see 'àt')
 drift *guq'*, *hàc* v.
 (plural?) *t'ax* v.
 (poles, wood) *q'o* v.
 driftwood *caq'*
 drill *t'ùl* v.
 drink *na* v.
 (inebriating drinks) *cu* v.
 drive (animals, salmon) *bát'* v.
 (away) *tsàq'* v.
 (in a peg) (*xuw*) v.
 (hunger away) *kex* v.
 drop *xut'* v.
 drum *gaw* n. and v.

drunk, to be *cu* v.
 dry *xuk*^u v.
 (perhaps to try) *něš* v.
 dry fish *qec* v.
 dry salmon *qwan* v.
 duck *ga'x*^u
 dung *báx*
 dust *šix*
 dwell (Chilkat dialect) *'u* v.
 eagle *tčàk*
 ear *gúk*^u
 easily *tčak'agénax* p.
 eat *xà* v.
 edge *wán* n. and v.
 Edgcumbe, Mount *lux*
 egg *kwal*
 eight *našgaducú* nu.
 elbow *tšy*
 emblem *'at'ú*
 emerge *kut, qut* v.
 enclose *bat*^u v.
 enclosure *bat*^u
 end *cú*
 ended *hútc, hulé* n. and p.
 entangled, hair, etc., is *xil* v.
 equal (of one) *xón*
 even *tčú* p.
 evening *xana*
 every one *tsátša* p.
 everything *tčaldàk'át* p.
 exhortative *xwan* p.
 exclamation of pity *q* p.
 exclamation *bàhá* p.
 exclamation of pain *'áyá* p.
 exclamation (cry of raven) *gā* p.
 extend (*xat*?), *cu* v.
 extinguished, to be *kis* v.
 eye *waq*^u
 eyebrows *šì*
 face *ya*
 fair *wò* v.

Fairweather, Cape *tsatxan*
 fall *gut, xix* v.
 (into a hole) *ko* v.
 (into a trance) *tik*^u v.
 (mountain-sheep) *sús* v.
 (down ?) *xan* v.
 (sideways) *xin* v.
 famine *lax*^u n. and v.
 (there is a famine), see *'à* v.
 famous, to be *sà* v.
 far *la* v.
 fast *xè* v.
 fasten *xat*^u v.
 fat *t'ày, yet*
 father *'ic*
 father-in-law *wú*
 father's brother *san'è*
 father's sister *'at*^u
 father's sister's child *'ic k'élk*
 feast, see *cí* v.
 feather *táw*
 feathers (down) *qwar* n. and v.
 feed (?) *la* v.
 feel, see *t'ì* v.
 fellow *xón*
 fermented, to be *šux* v.
 fern-roots, green *kwalx*
 filth *q'abás*
 find *bà, tì* v.
 finger *zeq*^u
 finger-nail *xak*^u
 finish *ní* v.
 fir *lèyis*
 fire *xàn (gàn)*
 fire-wood *gán, gan* n. and v.
 firm *djaq*^u v.
 fish, a *kágan*
 dried fish (*'atqécì*)
 fish with herring-rake *xul* v.
 fish with hook *tèx* v.
 fish-hawk *gidjùk*^u

- fish-oil 'èx
 five *k'èdjin* nu.
 flatness *tál*
 flee *kex* (?) v.
 flesh (?) *qox^u*
 flood *wál, da* v.
 flounder *tsanté*
 flow (blood) *wùq^u* v.
 fly, a small *xín*
 fly (sing.) *q'in* v.
 fly *yíté, dur* v.
 fly (an arrow) *tùk^u* (?) v.
 foam *xel*
 fog *gwás* v. (*q'vgás*)
 follow *wus* v.
 food *wu* n. and v.
 foot *xùs*
 four *daxun* nu.
 foreign tribe (Athapascan) *gunaná*
 forget *qá'k^u* v.
 fort *nù*
 forty *daxù'ndjinkat* nu.
 fox *nagašé*
 freeze 'át' v.
 fresh *t'ut* n. and v.; *yís* v.
 friend *xòn, (ca)gun*
 frog *xixté*
 full, to be *hik* v.
 to be full of *gat* v.
 furnish *bà* v.
 gaff-hook *kéx* v.
 gall *t'é*
 garbage *qáite*
 garden *t'áy*
 get (fire-wood) *ní* v.
 ghost (*k'vuxéLcan*)
 give *t'í* v.
 give away (*lu?*) v.
 give away (in potlatch) 'ek', 'ù v.
 give forth (a peeping-sound)
 šün(k) (?) v.
 give (in marriage) *t'àn* v.
 give up *xàtc* v.
 glacier *sú*
 go *bà* v.
 go (?) *xag(?)* v.
 go (plural) 'át'
 go (sing.) *gùt* v.
 go backward *q'ak* v.
 cause water to go down *la* v.
 let go *Lit* (?) v.
 let go from hand *nàq* v.
 go out (?) *gàs(?)* v.
 fire goes out *kis* v.
 gopher *tsálk'*
 gossip (=uncontrollable mouth)
 'ús v.
 grained, it has a — surface *tàn* v.
 grandchild *tcxánk*
 grandparent *lilk^u*
 grass *tcuk'an*
 gray (withered hair) *xàw lá'x*
 greasy *t'etl* (?) v.
 great *dzi* v.
 green (*šùw*)
 greenstone (*šùw*)
 grind *gíl* v.
 grizzly bear *xúts*
 ground *zalk'*
 ground-hog *šàx*
 grow 'à v.
 grow up *wat* v.
 gull *k'éLadì*
 gun 'ún n. and v.
 habit, to be in the — of doing *t'àn* v.
 hair *xàw* n. and v.
 hair switch *téin*
 half *cù*
 hammer *t'áql*
 hand *djin*
 handle *sák^ut'í*
 handle, see 'áw v.

hang (a long object) *xwaš* v.

hang *yà* v.

happen *ní* v.

happy, to be *gú* v.

harassed *wul* v.

hard *wúš* v.

hard part of tree *gaq^u*

harpoon, sea-otter *k'át'*

barbed harpoon-point *'à'dà*

three-pointed salmon-harpoon

Łàgwa

hat *šax^u*

hat with rings *šax^u cadakúq*

(a hat) with rings *kuq* (?) v.

hate *kàn* v.

have *'ù* v.

have as a taboo *gas* v.

head *cá*

head of bay *gey*

heaped up, to be *xwaš* v.

hear *'àx* v.

to be able to hear *k'wan* (?) v.

heart *t'éx*

heat (an object) *tà* v.

heavy *dál* v.

help *sú* v. (used only to designate supernatural help), *cí* v.

help some one steal away *t'àw* v.

heron *láx*

herring *yaw*

hide, to *sín* v.

hideous (*k'ùlxéŁcan*)

hill *gùtc*

hit with something *džú* v.

hit with point *t'áq'* v.

hoisting-line, see *yáq'* v.

hold (*tē* ?) v.

hole *k'uq^u*

home *'àn*

hook, bent *tèxá* n. and v.

hook, halibut *náx^u*

hop *gwàc* v.

horizon *sút*

horn *cèt*

polished horn *lenèt'*

hot, to be *tà* v.

house *bit'*

however *q'và* p.

hunger *yan* n.; see *bà* v.

hunt *bun* (?), *cu* v.

hunt fur-seal with barbed arrow

cáqx v.

hunt on sea *łun* v.

go hunting *bà* v.

husband *xoš^u*

hush! *djá* p.

ice *tiq*

(large piece of) *xal*

if *'ú'c* p.

imitation, see *t'ì* v.

imperative *dē* p.

indeed *detčá*, *gági* p.

infant of nobility *'ànk^u*

inhale *xek^u* v.

inquire *waš*, *wúš* v.

inside *t'ú*

(of house) *nèł*

(of mouth) *lák'á*

instruct in some kind of work

djá v.

interlock (?) *'ák'* v.

interrogative particle *gi* p.

invisible *gù-bà* v.

invite *'ix* v.

iron *gayés*

iron hair-ornament *tčín*

island *šat*

jaw *šaš*

joist *táq^u*

jump *kàn*, *t'àn* v.

just then *tša*, *tca* p.

keep quiet! (?) *kax* v.

kelp *gic*

kelps, long, rubbed against one
another by waves *t'it'* v.

kick *tsèx* v.

kill (plural object) *'in* v.

(singular object) *djàq'* v.

knife, see *lit'* v.

knock off (a piece) *teṣ* v.

know *k'ú*, *guk'* v.

I don't know *gucé* p.

labret *ṣentaxa* (see *ṣa*)

lake *'á*

large *dzi*, *La*, *gé* v.

last *buté* n. and p.

last, to *sak''* v.

laugh *cúwq* v.

lay down *t'à* v.

lay on *bà* v.

lazy *k'á* v.

left side *śát'*

length (of space), see *yaṭ* v.

lie (speak untruth) *iyel* v.

lie down *t'à* v.

life *q'v*

my future life, see *gin* (?) v.

lift (a long thing) *t'i* v.

(a solid, elongated object) *t'an* v.

(face of some one) *cát'* (?) v.

(with a shovel, a spoon) *xwen* v.

light-complexioned *wú* v.

likeness *yáx*

limb (of tree) *cìy*

listen *tīq*, *'àx* v.

live *t'i* v.

(at some place) *'à* v.

(somewhere) *'ù* v.

lively *'ús* v.

living, a small thing *lát* (*k*)

load *ga* v.

log *xaw*

(butt-end of tree) *ké*

lonely, to feel *ga* v.

lonesome *lit'* (?) v.

long *yaṭ* v.

long-elbowed *tīy k'uwaṭ*

long ago *téak'* p.

long time *la* v., *téak''* p.

long, to (?) *tan* v.

look *gèn* v.

(at something, for something)

t'in v.

(to set the face) *'à* v.

lost, to be *guṭ* v.

love *xán* v.

lynx *gàq'*

maintain *djàq''* v.

make *yèx*, *nì* v.

(a strong decoction) *xaś* v.

she tried to make herself look

pretty, see *nà* v.

man *q'á*

many times *qūn* p.

maple *ṣalṣé*

mark *kwe* v.

marry *ca* v.

marten *kúx''*

master *śati*

mat *gátc*

material *sák''*

meat *zìy*

meddle *kát'* (?) v.

medicine *nák''*

memorial pole *dakét*

menstruate *wet* v.

mentula (?) *zèl*

milt *zèl*

mind *t'ú*

mind (?) *aq''* v.

mink *lúkcíyán*, *núkcíyán*

miss *bà* v.

moment, for a — *śá* p.

month *dís*

moon *dís* n. and v.
 moonshine *dís* v.
 moose *tsiskʷ*
 morning *tʃut'át'*
 mortar *t'aqayət*
 mosquito *t'áqá*
 moss *šúqga*
 mother *La*
 mother-in-law *tcàn*
 mother's brother *k'ák'*
 mother's brother's wife *k'ák' cáť*
 mother's sister *Laḱʷ*
 motion of long thing, point forward
 guq' v.
 mouldy *Laḱ, luvq'* v.
 mountain *cà*
 mountain-goat *djánwò*
 mountain-sheep *t'áwé*
 mouse *k'agák'*
 mouth *ḱa*
 of a bottle or bucket *qá*
 of river *wať*
 move *gut', hà, v.*
 (stars, living beings) *sús*
 (bag, box) moves *xìx* v.
 (long things) *gaś*
 (textile, blood) *wùqʷ*
 mud *ḱoḷḱ'*
 muss *xil' v.*
 mussel *yàḱ'*
 mutually *wùtc* p.
 name *sà* n. and v.
 navel *t'àn*
 near *yaḱ, Lèya* p.
 neck *si*
 necklace, bone *šaqséd*
 need, see *hà* v.
 needle *t'axáť*
 nephew *k'élḱ, xax* (?)
 net *gew*
 for olachen *goqtc*

nevertheless *tcaàn* p.
 new (*Lak'*), *yis* v.
 night *t'at'*
 nine *gucu'k* nu.
 nod, to — head *geq* v.
 noise, to make *'àx* v.
 (=drum) (*gawu*) v.
 north wind *xún*
 nose *lù*
 not *Lél, ł* p.
 not at all *dēcǵidél* p.
 now *yidát'* p.
 ochre, red *leq*
 offspring *yát'*
 oily, to make *yit'* v.
 olachen *sak'*
 old (*tčak'*), *can* v.
 once, at *tša, tšayúk* p.
 once in a while *yaḱ* p.
 one *Lex* nu.
 at one time *Lèdàhin* nu.
 only *tšas, tčas* p.
 open *keɛ* (?), *ḱaɛ, taḱ* v.
 or *qa'tcu* p.
 order *ná* v.
 other *gvna*
 otter *k'úcdà*
 outdo, to try to — others in eating
 quickly *cic* v.
 outfit, shaman's (*dàldèdí*)
 outside *gán*
 (of round object) *dà*
 overcome *làq'* v.
 overdo *tšaḱ* v.
 overflow *wàł* v.
 owe *hà* v.
 owl *tsusḱʷ*
 own *'ù* v.
 pack *yà* v., *xiy* n.
 pack up *'àx* v.
 paddle *ḱa* n. and v.

paint *gwał*, *xit'* v.
 painted boards *qen*
 palate *gàqlán*
 pass through *djał* v.
 (a span of time) *kul* v.
 time has passed *kis* (?) v.
 patch *t'iy* v.
 pay, would have to — for it *geɣ* (?) v.
 peep, see *'à* v.
 peeping sound, to give forth a
 šün(k) (?) v.
 peg (*xuw*) v.
 pencil, see *xit'* v.
 people *qwan*
 (tribe) *na*
 perhaps *'asgl* p.
 person *lɪngl'*
 petrel *gànùk'*
 pick *k'etu*
 (berries) *kul* v.
 pick out *hut'* v.
 pick up (with tongs) *łal* v.
 pick up *'in*, *bà*, *càł* (?) v.
 pin, to (*xuw*) v.
 pipe *šaqdak'it'* (see *šeq*)
 pity, exclamation expressing *q* p.
 you have pity on me *ka* (?) v.
 place *zatk'*
 (where something customarily is)
 'it'
 (between folds of something) *gè*
 place, to *càł* v.
 plain, it is *gù-bà* v.
 playful *'us* v.
 plenty *bà* v.
 point *xàn*, *tù*
 (of land) *'ix*, *qa*
 (of spear) *k'utě*
 point *t'àn* v.
 point upward *tsàq'* v.
 polish *xił* v.

poor *q'anacgudě* n.; *can* v.
 poor thing (*can*)
 to become poor *'icán* v.
 porcupine, see *kats* v.
 post *gaš*, (*gaš*)
 pot *qwar*
 pouch *gwél*
 pound *łex* v.
 pour *xeɣ* v.
 pour out *luq* v.
 pout *q'en*
 preterite *de* p.
 prevent *wùq^u* v.
 probably *gul* p.
 proximity *xan*
 pry up *k'it'* v.
 pull *xut*, *yit'*, *yáq'* v.
 out (wool for spinning) *t'útě* v.
 punish *dji* v.
 punt *tsàq'* v.
 purpose *ɣis*
 pursue *nàq'* v.
 push *gu*, *xit'*, *t'áq'*, *tsàq'* v.
 put down *xeš* v.
 (before some one) *djał* v.
 put on *geɣ* v.
 put on surf-boards *hut'* v.
 put one thing into another *tsú* v.
 put up *t'à* v.
 put up against *djaq^u* v.
 quarrel *q'àn* v.
 quiet water *yeɛ* v.
 quietly *łak'agènax* p.
 quill *q'ina*
 rafter *xanáš*
 rafters, small — of house *sak^u*
 rain *su*
 raise *q'é*, (a child) *wat'* v.
 raise (the hand) *bàn* v.
 rat *k'łisin*
 rattle *cěcúx^u*

raven *yel*
 ray of light *ḡùs*
 reach *xix* v.
 ready, to get *xun* v.
 recede *la* v.
 recognize *t'in* v.
 red (*leq*) v. (see OCHRE).
 refuse *ge* v.
 remain *t'ì* v.
 remind *q'ek'* v.
 retaining-plank *t'aḡ*
 rib *ḡuk^u*
 right away *tčaka't* (see *k'at'*) p.
 right side *cìy*
 right then *tčàtča* p.
 rightly *qonāḡdaq* p.
 ring, twisted copper (*k'at'ix*)
 rise (smoke) *ḡis* v.
 roasting-spit *tsík'*
 rock *'itc'*
 rock-slide *q'at'*
 roe, salmon *k'abák^u*
 roll *djux* v.
 (stone) *gwál* v.
 root *xàt'*
 rope *t'ix* n. and v.
 rose-bush *qonyèl*
 rotten *lvq'*; *ḡix*; (wood, fibre) *naq^u* v.
 rub *tcùk^u*, *tcùḡ^u* v.
 rub on *t'útč* v.
 run *xix*, *guq'* v.
 (a fluid) *wùq^u* v.
 rush after one *qεL*, *sux* (?) v.
 sack *xáctì*
 safe *nèx* v.
 sail *ḡis* v.
 salmon *xát'*
 coho-salmon *ḡuk^u*
 humpback-salmon *tcaḡ*
 king-salmon *lā*
 sockeye-salmon *ḡāt'*

salmon-nest *k'ut'*
 salmon-skin *xaḡ*
 salmon-trap *cal*
 salmon-head, stale *kink*
 salmon has rough, many-colored
 skin *xèn* v.
 salt *'él*
 same *tšaqō'náx* (*qón*) p.
 sand *lew* n. and v.
 sandbar *xaḡ^u*
 save *nèx* v.
 say *q'a*, *ḡeḡ* v.
 scar *t'il*
 scarcely *'una* p.
 scared *ḡak^u* v.
 scatter *lit'* v.
 scrape *xáḡ*, (*ḡàḡ?*) v.
 (bark, etc.) *xit'* v.
 scratch *ḡak^u* v.
 sea *'él*
 sea-lion *t'àn*
 sea-otter *yáx^utč*
 seal *tša*
 fur-seal *ḡún*
 search *ci* v.
 (for insects [in moss, hair]) *bát'* v.
 seaweed *lakásk'*
 see *t'in* v.
 seize *càt'* (?) v.
 sell *bùn* v.
 send *q'a*, *ná*, *bà* v.
 set up *'ák'* (?) v.
 seven *daḡa'ducu* nu.
 sew *q'à*, *qéḡ* v.
 (with roots) *xaḡ* v.
 (with cedar-withes) *ḡú* v.
 shadow *ba*
 shaft, seal-spear *cux*
 shake *nat'*, *yùk^u* v.
 (clothing) *kiks* v.
 (hands) *ḡek^u* v.

shallow (snow, water) *tšàn, sè* v.

shaman *'ixl'*

sharp-pointed *k'atš* v.

sharpen (?) *něš* v.

shell *yis, nuš*

pounded shell *k'ats*

shine *gân* v.

shirt *kudáš*

shoe *t'il*

shoot *'un* n. and v.

(something) *tùk''* (?) v.

shout *ix, huk* v.

show (?) *guk* v.

(one's self) *cu* v.

side, this *q'in*

(of sheep) *k'agedi*

sideways, long object falls — or
moves turning sideways *xin* v.

since then *sagu'tc, gwatc* p.

sing *ci* v.

(words to a song) *xùx''* v.

sister (said by male) *l'ak''*

sister, elder *cátx*; younger *k'lk'*

sister's child (said by male) *k'élk'*

sit (singular) *'à*; (plural) *q'é* v.

six *ledücū* nu.

size, this, see *gé* v.

skate *l'itgá*

skin *duk'', dzàs*

sky, in the *xatšt'u*

slap *tàtc* v.

slave *gùx''*

sleep (singular) *t'à* n. and v.

(plural) *xèx''* v.

slice *xáš* v.

slime *xéx*

slit *lil'* v.

slow *t'iyiaq* (?) v.

small *k'a* v.

smile *nuts* v.

smoke *šeq* n. and v.

(rising from house) smoke-signal

t'áx'' n. and v.

snow *let'*

snowshoes *djadji*

so it is *na* v.

soak *kel* v.

(salmon) *t'i* v.

some one *q'à*

son *yit'*

song *ci* n. and v.

south wind *sanaxét*

space, open *xàk'*

speak (to some one) *t'àn* v.

spear *yis, tsàgál'*

short hunting-spear *wusánl*

spear *t'áq'* v.

spider, see *tàn* v.

spin *t'áx* v.

spirit *yék'*

spit *tsík'*, n. and v. (to broil on spit)

spit, to *tux* v.

splice *tsù* v.

split *gat* v.

sponge (for scratching skin) *xácqo*

spoon *cát*

spruce *sit'*

squeeze *q'q'* v.

stand (singular) *bàn*; *t'àn* v.

(plural) *nàq'* v.

(house, a town, a tree) *'à* v.

start *q'ez, xun* v.

stay *t'i* v.

steal *t'àw* v.

steer *t'àn* v.

(in a certain direction) *bàn* v.

stem of plant *cát'*

stench *tcán* v.

step *yáš* v.

stern-sheets, see *yáq'* v.

stick (*q'aš*), *wáš*
 stick out, up *cu* v.
 stick out *tsàq'* v.
 still *yesú*, *těa* p.
 stingy *gèq'* v.
 stitches, it has *làn* v.
 stomach *yùw*, *qoz*
 stone *t'è*
 stop! *Leyéš* p.
 stop (?) *tsìs* v.
 rain stopped *t'àn* v.
 stored away, he always had things
 (*tcak^u* ?) v.
 straight *tcūn* v.
 strange, something *k'asíyé*
 strap '*áw*, v.; *sík'* n. and v.
 strength, see *tsìn* v.
 he spoke to get strength (?) *huk'* v.
 stretch *yít'* v.
 strike *gwál* v.
 string, to — on a thong '*íc* v.
 stringers, long, of house '*aqáxyut'*
 strong *tsìn* v.
 subside, to *la* v.
 sun *gàn*
 supply *hà* v.
 surf-boards, see *hut'* v.
 surface *k'á*
 (of bottom) *t'a*
 surprise *djètc* v.
 suspect *q'it'* v.
 suspended, to be *xixtc* v.
 means of suspension, see '*áw* v.
 swallow *kwatc*, *nút'* v.
 sweep *xut'* v.
 swell (*qis*) v.
 swim (a bird) *kwan*, *hà* v.
 (fish) '*à*, '*qàq'* v.
 (person) *lâtç* v.
 (a quadruped) *hù* v.
 (under water like a fish) *tsìs* v.

swing *gáq'* v.
 taboo, to have *gas* v.
 tail *zit'*
 tailor, see *qes* v.
 take *xa*(?), *t'ì*, *càt'*, *ni* v.
 take name from something *sà* v.
 take off *hut'* v.
 take up with a ladle *xwen* v.
 a supernatural being takes some
 one away *nèx* v.
 tallow *t'ù*, *yene'si*
 teach *t'úw* v.
 tear, to *šet'* v.
 (tell *xet* ?) v.
 ten *djinkā't* nu.
 tentacles of squid *zeq'*, *quts*
 thank you! (*tcic* ?) v.
 thief, see *t'àw* v.
 then *tculè*, *la*, *lē* p.
 thin *xùn* v.
 thing '*à*, '*át'*
 think *q'en*, *t'àn*, *dji* v.
 (about one's self) *gar* (?) v.
 thong *džàs*
 thread *t'ás*
 three *našk'* nu.
 through, when he got *ga* v.
 throw *guq'*, *djuq*, *xitc* (*gitc*),
 geq v.
 thumb *guc*
 thunder *xel*
 tie (a knot) *dúx^u* (*tuq^u*) v.
 (to head) *tcin* v.
 (a bundle) '*àx* v.
 (with a strap) '*áw* v.
 timbers, main — of house *daededu*
 tired, to be *xwál* v.
 tobacco, balls of *wác* '*át'*
 leaf-tobacco *ganc*
 together *wuc* p.
 toilet-sticks *téta*

- to-morrow *sègán* p.
 tongs *lál* n. and v.
 tongue *lúl*
 tooth *'úx*
 top *k'i*
 touch *cí* v.
 tough *wús* v.
 town *'àn*
 track *k'e* v.
 trail *dè*
 tramp (?) *gét* v.
 transport *bà* v.
 trap, see *gát* v.
 travel (by canoe) *q'ux* v.
 tree *'às*
 (used for making bows) *sáqs*
 part of — above man's height *da*
 tribe *na*
 trouble *xil*, *wul* v.
 truly *qèga* p.
 try *xv'k^u*, *'ù*, *neś* (?) v.
 turn back *dji* v.
 twenty *lèqá* nu.
 twice *daxdaní'n* nu.
 twist *t'úx*, *t'èx* v.
 two *déx* nu.
 underneath, place *yì*
 upside down, to be *gwát* v.
 urinate *qes* v.
 urine *kwas*
 use (one's strength) *'àx* v.
 valley *qak'*, *canax* (see *cà*)
 vertical *tcún*
 very *làx* p.
 voice *sà* v.
 voice is always heard (*gawu*) v.
 wade *hù*, *bà* v.
 wager *taq'* v.
 walk (in company) *'át* v.
 (alone) *gút* v.
 want *bà* v.
 war *xa* n. and v.
 warm, to make a person feel *tà* v.
 warrior *xa* n. and v.
 wash *'ús* v.
 watch *dél*, *t'in* v.
 water *bín*
 high water *q'ís*
 quiet water *yex* v.
 wave *t'it'* v.
 wealthy *nálx* v.
 wear (a blanket) *xiw*
 (clothing) *'à* v.
 weasel *dá*
 weave *ná* v.
 (a basket) *'ák'* v.
 wedge *yis*
 wet *zák* v.
 whale *yáy*
 what may it be? *'úcúci* p.
 when (*gwatc*) p.
 whetstone, see *yà* v.
 win *làq'* v.
 whip *xict'* v.
 whistle *'ek^u* v.
 whittle *yèx* v.
 wide *q'ak^u*, *wuq'* v.
 wife *cát'*
 wind *nuk^u*
 wipe *gú* v.
 withe *śù*
 withered *lax* v.
 wolf *gùtc*
 wolverene *núsk^u*
 woman *càwát'*
 women *cá*
 wonderful *dzi* v.
 wood *lúw*
 decayed wood *xiùn*
 dry wood *xúk^u* (see DRY)

word *q'a* v.

work *ná* v.

world *lingít' 'àní* (see *'àní*)

wound, to *tcún* v.

wrestle *hà* v.

wring *t'ěx'* v.

wrinkled *húz* v.

year *t'ak'*

yet *yesú* p.

young *yís* v.

younger brother *k'ík'*

younger sister *k'ík'*

§ 53. TEXT.¹

THE ORIGIN OF THE MOSQUITOES.

[Only vowels with high pitch are marked in this text. All unaccented vowels have either low or indifferent pitch.]

- Gvnaná q'vwaú. has dvxuú 'awé q'út' djwabhá bat'*
 Foreign tribe lived. Their midst in that some one moved a certain
- k'asayá. tcvLé gvnayé wvgudí dáx Léł lngit' yáx wvt'i*
 strange being. Since then beginning walking from not person like he was.
- tcv duLá tsu Léł 'át' yáx 'ada t'wvt'i. tca Lák"*
 Even his mother also not anything like her about his mind was. Always
- 'at'gv'tút' nagúttc k'anal'sák" q'a tsúts'gux'sáni 'i'n. tca*
 things butts walking squirrels and birds little killing. While
 inside at always
- 5 *ya'nal'géni yáx 'awé de'sgv'té 'vxi 'at'gv't'úde. wa'nanisawé*
 becoming big like that gradually he camped among What was that
 butts inside.
- duin wvadi 'atkátsku gút' nel 'wvagt'. gusú iín*
 him with they walked little boys, without home he went. "Where with you
- 'a qva duLátc xewawúš. tsás gucé 'awé*
 the one however?" his mother questioned him. Only, "I don't know" that one
- yan'awlúdjáq". tca k'agénaŋ 'awé desgutc tsu qvt''awdzigi't'*
 maintained. Quietly that one gradually again disappeared
- 'atkátsku. desgutc tsu qvt''awdzigi't'. wé 'ak'asayék' tsu*
 little boy. Gradually again he disappeared. That little strange being again
- 10 *desgutc yay'inayát' 'at'gv't'úde. duk'ákhás daxunináx hasyat'i.*
 gradually the time at butts inside. His maternal four of them were.
 getting longer uncles
- bastc q'va de has 'ayaq'it' básdukétk. tcaa'n 'awé*
 They however then they were suspicious of their nephew. Nevertheless that
- duLátc Léł awlxátcx duyitk. tcv nánáx 'aq'ini 'awé q'aq'*
 his mother not gave up her son. While quietly sitting (pl.) that lynx

¹ Written by Mr. Shotridge; corrected from dictation up to the point indicated in footnote.

neł 'awayá. *Le*dabín *du*lá *La*x *du*t'uwú *si*gú
into house he carried it. At one time his mother very her inside happy

*du*yít'kíka'x. *du*k'a'k' *ba*s *q*'ua 'awé *t*ča 'ac'uwaqít'. *ya*n
her little son for. His uncles they however that him suspected. Finished

'atxá 'awé *du*lá'tc *y*éyawsíq'a. 'ax'yít'k' gbsá *La*x *t*
eating that his mother this front said: "My little son why very not

*yu*q'aca *du*úsgun. *ba*ndé 'icá't' *q*'uq'abádi. *wa*sá
that man's head has been washed? Put it here, thy head I'll search." How

- 5 *q*'alá *q*'ak'uankvmtc 'ayáx 'awé *t*'ut' 'aca' *wa*t'i *du*yít'k'.
man's mother caresses that like that towards its head carried her little son.

Le 'acáde *ya*nacini 'i'n 'awé 'acxetk'át'. *ca*wvdiéx. *Le*gade'
Right its head to she was touching with that her chest. Head struck her. "Away!

*La*x *q*'út'x xatk'ayesiñén. *Le* k'áx *da*q' *ca*waxix *we* *ca*wát'
very excessively me you love." Then suddenly back fell that woman,

we *t*saxítckí *q*'va *Le* gá'nt' *w*vdjixix. *gwa*á *t*čv *Le* *gwa*ya
that Tšaxítckí however then outside to ran. Behold! Right there

*du*xetk'á *ya*n 'uwaá *ba*t' 'i'n *tc*unet-xedi. *Le* *L*él *t*šu
her chest on ground is there certain flint arrow mouthpieces. Then never more

- 10 *w*vdasá. *t*čv *Le* 'ásgiwé *du*cakkv *t*'úwua' *ba*t' 'i'n *w*é
she breathed. Right then that his small head in grew certain flint that

*t*saxítckí. *t*čv *Le* *du*lá 'awvdjagí *d*áx *b*v *q*'ua *Le* *L*él
Tšaxítckí. Then his mother he had killed her from he however then not

tsv *w*udust'i'n. *t*ča *y*k'a'wayá'li *y*áx 'awé *de*sgvtc *li*ngít'
again was seen. Just a short time like that gradually persons

*L*ánx 'alúni *tsu* *L*él *ba*x 'va't'. *de* *La*x *q*'vda_x *ya*q'acuna_{xixi}
large hunters also not hither walked. Nearly somewhere disappeared from

'awé *w*úc'in *w*odia'di *w*utc'in'a *Le*náx *ba*t'a' 'uwa_gót'. *t*ča *bu*tc
those together walked mutual relatives one only hither walked. He himself

- 15 'awé *t*sáq'u'n 'ak'awanik' *t*saxítckítc *q*'vda_x *ya*cuna_{xixi} *w*é
that with another he told it: "Tšaxítckí from they disappear those

'ant'aq'ini. *tcu* *Le* *d*ax 'awvdu_ugu *t*'úx 'awé *w*li_gás *w*é
town sitters." As soon as from it was learned inside that moved off that

*g*vnana. *t*čv 'ada_x 'ayá *L*él *ya*nk'áx_{ba}ut_gásx. *La*x *w*utc
foreign tribe. Then from this not on ground on we moved camp. Very mutual

- xànga k'awdihayi yàx yat'iyia 'awé tča wutc k'ayaḡwvdiat'*
 relatives due like were that as it were together went
wé daḡnínàx yat'iyi tṣaxitckī k'akhás. tsu wutc k'ayaḡ-
 those four being Tṣaxitck's uncles. Also together they
haswuligá's. 'áx has q'vwauwuyédàx 'awé wutc waq'
 moved camp. Then they living from that together eye
ciy'igá has 'ada táx"nutc. tčayesb q'vt'ndzi'i yúayb.
 in the way of they around used to make Still we are living thus.
 smoke-signals.
- 5 *Leḡ tṣv q'eḡá Lè yaanat'áxv 'awé Laḡ k'íkia dubvñxubas*
 One still morning as soon he made a that very youngest his elder brothers
 as smoke-signal
šegiga awlugin. gwa' tča déx gwáwé yanax 'a'kawdiá.
 smoke for he looked. Behold! Only two those on ground through stood up.
Le nel wugudí 'awé ducát' 'i'n 'ak'awani'k' 'ax"siba
 Then inside he went that his wife with he told: "I missed
hasdušegí. tča yúk x'an hasduḡéx 'at' nat'í wé
 their smoke. At once do! their mouths into something put those
'atyátxi. tṣu 'agá wé yígigi 'awé hasdukiyi gutc t'úde
 children." At once then that day that then back hill inside to
- 10 *q'vk'awdziba. 'adàx t'àt' wù'cdàsé'x bàsdüyátxi k'áx yàn*
 they dug. After that night they changed about their children over them finishing
bàs à'wàdél. 'adàx q'è'nàá tča Léx gwá wé dè yànàx
 they guarded. After that when daylight came only one indeed this past surface from
'ànàcú dühñxvbas šègi. tèn yánde yààk'ànàhé'nì fè'k' 'awé
 standing his brothers' smoke. Then towards end digging while this
dùcát' q'và yànàt' la'x wùck'adé 'ayá. yàn 'ak'áhá
 his wife however celery withered on top of one while she Finishing he dug
 another carried it.
'awé bàsdùléw t'ubidi. tsù gùnàà 'àyi 'ak'awàhá. tčùt
 this their sand inside house. Again another one inside he dug. Before
- 15 *xèàtdji 'awé bàsdüyátxi xéx yàn has 'atwòsuxá. 'atxàwé*
 night came then their children mouths finished they fed them. From then
tčù dùcát' wé yànàt' lá'x yàx yà'ak'ànàhé'nì 'awé wé' q'á
 while his wife this celery withered on surface was spreading that that man
q'và bàsdüyáx 'at' dàsa 'àx". Lè yánde yàxènàadi 'i'n
 however their likeness it something tied. Then finish to as night came with

'àwé dùyátxì 'in yàn 'àwsinìyì 'it'k'adé ducát' 'àk'awàná.
this his children with finishing what he made room into his wife he sent.

dàgìnáà yíx' 'àwé cút'awdiák'. wé xàndàx Lé 'àwsìxéx"
Outer room under that he built a fire. This fire around then he put them,

wé lìngít' yáx' 'àwàs'idì tcùk'wán yàn'asní 'àwé ducát'
these person likenesses made grass finished that his wife

xánnáx dàq' 'ùwàgít'. wé itx'awùtx' bàs 'àcàwsìàxù tsálgì
near to inland went. This room mouth hole they hung a gopher
(into her room) at (at door)

5 xú'w. bàs 'ak'awùsél' 'ànàx' 'àwé has 'àtt'in bàs dux'awùt.
blanket. They tore it; through it they could see their door hole.

dùcát' sá yàn'awàdél' t'atyìn k'atút'dáx' 'awés dux'vúx".
His wife for a while finishing, watched, night in middle from that her husband.

tèùl dà'sá 'awùstìni 'àwé Lé q'èwàà. Lè yààk'andàgáni
Before anything he saw this then dawn came. Then daylight coming

'in 'àwé gànì yùx wòq'vìt' wé q'á. dùbùnx' s'égì gà Lé
with this outside there went this man. His brothers' smoke for then

'awùlìgìn. dècgìdél' 'ànàx' k'èvnàl'sìstc. tsàyu'k' 'àwé 'awata'x".
he looked. Not at all it through up it blew. At once this he made a
smoke-signal.

10 t'ek, Lél 'àya'x' táx" 'awùst'in. bàbá dèwòwàdjáq' 'axbùnx,
No, not in return smoke-signal he saw. "Oh! he has already my brother,"
been killed

yè t'ùwàt'ì. Lè nèt wògùdl' 'in 'àwé dùcát' 'in 'àk'awànì'k',
that he thought. Then into house going with this his wife with he told,

Lél 'awùt'áx" 'ax'àyí yáx' dèwòdùwàdjáq' 'ásgì 'axbùnx.—
"Not he made mine in return; already some one perhaps my brother."—
smoke-signal killed

yègùàiyàx' xwán 'axyatxùsání, yáyàq'á 'in 'àwé 'á'acv'k'v'djè's
"Keep up your do, my little children," this word with this instructing them
courage,

'adé bàsgv'gàsgityá' t'cà bàs cqàs'néx'nì. wásá nàt'ìtc' g'v'nànà
what to they fall into line, if they should escape. Something it is usually other tribe
like

15 'atyátxì, t'v Lè fùk'kà'dáx' t'cà g'v'nàát' yáx' bàs nàt'ìtc.
children as soon as cradle on from then different likeness they become always.
things

'à'yáx 'àwé bás yát'ì yá 'at yátxì. t'cà-bás bás 'at
That one's this they are these children. They themselves they something
likeness

'in 'at tukt bas 'àcigú'k'. 'atc 'àwé Léł Làx 'act'ùk'awòxìl
kill something they are skilled. Therefore not very in mind troubled
to shoot

dù'yátxì yá q'á. Làx k'adén' awsik'ú de' dùit' q'ùwòbàyi.
his children this man. Very well he knew (had) to him (time) had come.

t'càldàk'at' wé yàgiyì Léł Lèyéx yéwùt'ì ldak'at' 'at' yándè
All this day never he moved about everything to end

5 yàànàsni. t'at' yàydé Lè yándè yàxènáadi 'in 'àwé tsù
doing. Night before then to end night coming with this again

'àyidè bas wùà't' wé l'ewt'ùhidì. Le tsayùk" wùt'à wé q'á.
into it they went this sand inside house. Then at once slept this man.

dùcat' q'vàs t'cà yàn 'àwàdàl. Lèx t'at' k'at'ùt' t'á
His wife however then finished guarded. Then at night middle sleep

dùk'anàx wùt'ì. Lè dùxùx" yùàwaxitc cìdàndé. Lè k'indàtcùn
on her was. Then her husband she pushed: "Do get up!" Then straight up

wùnùk" wé q'á. t'cùl ywunyàtì 'àwé t'atc 'ùwadjáq' ducát'.
he sat this man. Before long time this sleep struck her his wife.

10 Dùx'ani k'adén 'awsinì. Làx tsayùk" 'àwé tsù bàsdùitì k'anàx
This fire well he made. Very at once this again their room on through

tsù dàq' 'uwàgbt'. t'cà yèsùl yìnàyátdji 'àwé 'àwààx wé
again inward he went. Just then not between long this he heard this

yànàèl' l'ax wòdùtsèxi. Lè tsayùk" 'àwé yàn'ùwàni. 'alt'in
celery withered being shaken. Then at once that he was ready. He watched

wé tsálgì-sèlinàx, wé 'anàx nèldé 'at' gùgàgòtyá.
that gopher blanket torn through, that through into house something was about to go.

Léł k'ègùgàhá wé k'atàx xùx yànàgùdì yé t'ùwàt'v.
'Not it will appear those withered ones among going," that he thought.

15 t'cayèsùl 'àcùst'iyì 'àwé, bédè k'ècùwòwààx bàsdùx'wùt'x bas
A little while not expecting that, to here some one lifted their entrance they

'àcàwslàxv 'at'. Gwàá t'cas 'anàx 'àwé nèt yàwdzìà d'ik'èlkàtskù.
hung thing. Behold! Only through that inside face moved his little nephew.

Lè wé l'ugéyà t'còk'ánda áx" 'àwé 'àxàyàwsit'an d'ut'vènetkì.
Then that larger grass bundle towards that its mouth he directed his little arrow.

- tčùlé yààk'ànàsxàdì 'in 'àwé wé łátk dúsáqs-k'adžà'sí. wé*
 Then he spanned it with that that little thing his bow on thong. That
q'á tsú lè dükélkàtskù 'inìx 'àxàyàwsit'an dūàyi q'vnaç
 man also then his little nephew his armpit to he mouth directed his right
'àinì-k'ùgùx. 'àwé 'adjìwànáq. 'áyá, yéwdùwàáx wé łátk
 his armpit hole to. That he let it go. "Oh!" he sounded that little thing,
hútc. lè lél 'àwùst'in wé q'atc. lè yàq'ènáénì 'in
 ended. Then not he saw it that man. Then when it began to dawn with
 5 *'awé gánx yùx hàswuà't' 'àxùs 'it'igà hàs 'àngatgì'nt'.*
 that outside out they went its foot place after they looked for it.
Gwà¹ lè hàsdùxàwùldàx gwáwé k'awdìlùq" cí. yàngat'inin
 Behold! then their door from where that dripped blood. "When were seen
xwàdjàgi 'at' xùs 'it'iyik' lél 'àédì yùùxlàxàtsgìnùtc
 what I struck something foot place under not even I always lack courage
dùitdè k'vq"àgùt', dūcát' yè 'aywsìq'à wé q'á. tčùł gùnàyé
 its place to I shall go," his wife he said to her that man. Still not beginning
'ùgùtdji dūcát' yànàcùk'awàdjá k'vdjidén xòlitcùn, 'atc
 with his going his wife he instructed: "Severely I wounded it, with that
 10 *xwán łıl 'it'ùyàxàq'. Làx dèx xat'vxinì xwán tsá 'àx'itdè*
 do not your mind trouble Very two (days) stay do, then my place to
 about me.
nàgiyàgùt' q'a tčàyàxtsú yàànilgìntc 'axsègìgà. 'atx 'àwé
 go, and now and again look my smoke for." That from that
lè gùnàyé 'ak'awsik'é wé łátk xùs'it'í. dèsgidés yàgàgùt',
 then beginning he tracked that little thing foot place. Continually he walked,
'àgát yèùst'indjiyá. wáyàt'í yìyéxsàwé Làx k'vìidén
 for that not with seeing. Here and there was time it was that very much
cí 'axsát'ìntc 'àxùs'itxìsàni yìx. tčaldàk'at' wé yagìyì
 blood he saw it its foot places little under in. All that day
 15 *'ak'awsik'è. tčùlè q'vk'acgìt' tsá 'vwaçí. lè yà q'è naéni*
 he tracked it. Then it became dark only he camped. Then this dawn coming
t'úx 'àwé 'àwàáx bàt' k'agìt' sá hò'ó hò'ó hò'ó. lè
 in it that he heard a certain k'agìt' voice: "Hò'ó hò'ó hò'ó." Then

¹ From here on, the text has not been revised by me from dictation; spelling and translation have, however, been compared with the material presented in this paper.

- k'indàtcún wùtcìq'äg. Lè tsù q'vwdzìáx. tèn q'vfláxsì*
 upright (he sat?). Then again he listened. Still continuing to listen
- 'àwé 'ák'áx 'àwìgìn bát' 'ák'. gínáx 'ák'adé 'àwé*
 that on it he saw a certain small lake. When through towards it that
- tsù 'àwàáx wé k'ägìt' gùnàànúx. yàq'èk'gàén Lèl yé*
 also he heard that k'ägìt' another(?). It became dawn not that
- ḡàwòq'á k'ägìt'. 'àtc'àwé 'àwaq'it' wé 'àt' sá. Lè*
 uttered a sound k'ägìt'. Therefore he suspected that something's voice then
- 5 *tšàyúk' 'àwé 'àyanàdé dàk' wòdjìxix. Lè wé càkìyì yè*
 at once that to its side out ran. Then that mountain foot that
- yànàgòdì'n 'àwé wùtcx yàndùáx wé 'àt' sá. 'úcgbci,*
 with his reaching it that together he heard that sound. "What may it be?"
- yù t'ùwàt'ì. Lè wé 'ák'yàxi dàk' nàgúdi 'àwé 'àwsit'in*
 he thought. Then that little lake edge out he went that he saw
- bát' k'ägìt' 'àtxà 'àè yáx 'act'vwayàt'ì. k'àsàyàdén 'àt'inìtc*
 a certain k'ägìt' eating like he thought. Strangely acting
- 'àwé Lè 'àwàlún dè 'àxán ya'ák'vnałsini 'àwé 'àwàáx,*
 that then he approached already near him hiding that he heard,
- 10 *'áyá. tsù nàgú, xát' tsù butciáyì 'ik'ák' gìdjàqát'.*
 "Oh, again go! me also bring the last your uncle for murdering."
- Gwàá, dukelkatskù gwà'yá t'ák'át' sàt'á'n dèx k'ägìt'*
 Behold! his little nephew who stone on lying, two k'ägìt'
- dùlágk'adé ḡàdixwás. tēvLè wé k'ägìt' yàndvaxì'n 'àwé*
 at his side hung with their mouths. Then that k'ägìt' with making noise that
- 'ák'á dàk' djìwdìgbt'. Lè dùxúsi k'iyúyàànasnini 'àwé,*
 on out he carried it. Then his club he raised up that,
- lišá, yù 'acyàwsiq'á. 'àxk'á'k'ì lišál xát' idjágxì'g.*
 "Wait a while," that he said to him. "My uncle, wait, don't me kill."
- 15 *Lè dùdjínk k'èàwsit'án. yót' 'uà 'àxtéali q'à yu't' q'à*
 Then his little hands he raised. "There are my caches and there and
- yu't' 'àxux yànałcèx (Lèl xvsàk'v'àsàxú). tčàlaak'át' 'iàyi*
 there," among them he pointed (not I know their names). "All thy
- sák'i. hàw gútc xát' djàgdé. Lè yàndé yàxàndať'áni 'àwé*
 material. Now go on! me kill!" Then to end when he talked that
- 'àcàk'àwàłéx. ' dè wé k'ägìt' q'vyéktc dàk' k'ànàłségi*
 he struck his head. Already that k'ägìt' spirit out they sucked on surface

- 'àsǵí wé tçònètǵèdì 'àk'àwàǵàq'. Lè tsàyúǵ 'àwé 'àyi gànì
almost that arrow mouth he discovered(?). Then at once that under wood
- wùck'á 'àk'àwàtcàk'. 'àk'á yàn 'ast'á 'àwé 'àyit'
together he piled. On it finished he laid him that under
- 'àk'àwligán. Làx k'àxsàgán, 'àwé 'àyàk'àwtikìs 'àyi gànì
he lighted it. Very it had burnt, that he extinguished it under it fire
- yà 'àsàǵí wùck'adé 'àklàxítǵì 'àwé Lè k'áǵlǵ sít'ì.
this its smoke together he was gathering that then ashes became.
- 5 'àyá Làx 'àct'uwàksàyèyítç, 'àwé 'àwliúx, Lè wé 'àx
This very surprised him, that he blew on it; then that at it
- 'àkvk'át' k'àwasúsì yex 'àwé wé k'áǵl q'và Lè t'áxàx
little lake on falling at that that those ashes however then mosquitoes
- wùsít'ì. 'ààyá tçv tsàxítckì k'áǵlì 'àyá yidát' língít' 'àsxa'.
they became. This still Tsàxítckì's ashes these now people eat.

FREE TRANSLATION.

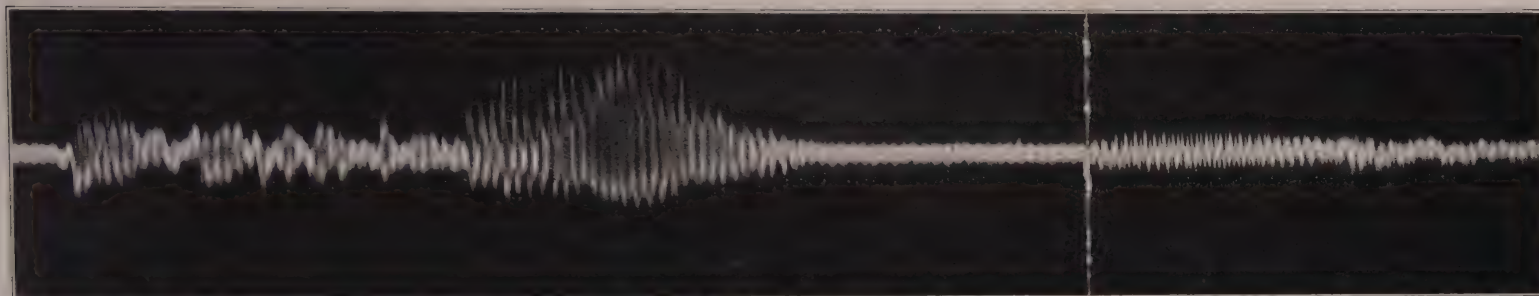
The Athapascans were living somewhere. Among them a certain strange being was born. From the beginning he was not like a person. He did not even care for his mother. He always went about in the woods killing squirrels and birds. When he began to grow up, he staid in the woods. When a boy went with him, he came back without him. "Where is the one who went with you?" asked his mother. He just maintained that he did not know. One after another the boys disappeared. The strange little being began to stay among the trees for a longer time. He had four uncles who were suspicious of their nephew, but the mother would not give up her son. While they were sitting there quietly, he carried in a lynx. At one time his mother felt very happy on account of her son. His uncles, however, suspected him. After his mother had eaten, she said, "My son, why has not your head been washed? Put it here. I will search your head." As

a mother will caress (her child), thus her son brought his head towards her. Then his head touched her chest. He struck her with his head. "Away! You love me too much," (he said.) Then the woman fell back, but Tšaxítck̃i ran out. Behold, her chest was pierced by arrow-points! She did not breathe any more. The flint arrow-heads grew in Tšaxítck̃i's little head. After he had killed his mother, he was not seen again. After a while grown-up persons who went hunting did not come back. When relatives went out together, one only would come back. They said to one another, "These people disappeared on account of Tšaxítck̃i." When they learned this, the Athapascans moved away. From this time on we have always moved camp. The four uncles of Tšaxítck̃i went out together and moved camp. They lived near together, and remained in sight of one another, making smoke-signals. We are still living in this way. One morning, when the youngest of the brothers made a smoke-signal for his other, elder brothers, he looked, and, behold! there were only two smoke-signals. He went into the house and told his wife, "I missed their smoke. Give something to eat to the children." At once they dug into the hill-side. During that night they alternated watching over their children. When day came, there was only one smoke of his elder brothers rising. When they had finished digging (into the hill-side), his wife gathered celery, which she carried piled up. They finished digging their underground house. He dug some more inside. Before night came they gave food to their children, and his wife spread the celery on the ground. The man tied it up in the form of people. As night came he finished, and he sent his wife into the inner room that he had made. In the outer room he built a fire. Then he put around the fire the stalks

which he had tied in the form of persons, and his wife went into the inner room. They hung a gopher blanket over the door of the inner room, and tore a hole in it so that through it they could see the doorway. His wife watched until midnight, and after that her husband watched. Dawn came before he had seen anything. When daylight came, the man went out. He looked for his brothers' smoke, but nothing was rising. At once he made a smoke-signal, but he did not see any smoke-signal in return. "Oh!" he thought, "my elder brother has been killed." Then he went into the house and told his wife, "My brother did not return my smoke-signal. Probably somebody has killed him.—Keep up your courage, children!" Thus he instructed them what to do if they should escape. The children of the Athapascans usually do something as soon as they are out of the cradle. They become like different things. His children were that way. They were skilled in killing and shooting something. Therefore the man was not much troubled about his children. He knew what was going to happen. All that day he did not move about, and he finished everything. When night came, they went again into the underground house. Then the man slept. After his wife had finished her watch at midnight, she became sleepy. She nudged her husband. "Get up!" Then the man sat up. It was not long before his wife was asleep. He arranged his fire and went into the inner room. It was not long before he heard the celery-stalks moving. Then he got ready. He watched through the hole in the gopher blanket, looking into the house, where something was going about. He thought, "It will not appear among those withered stalks!" After waiting a little while, some one lifted the outer door-flap. Behold, his little nephew looked in! Then he aimed

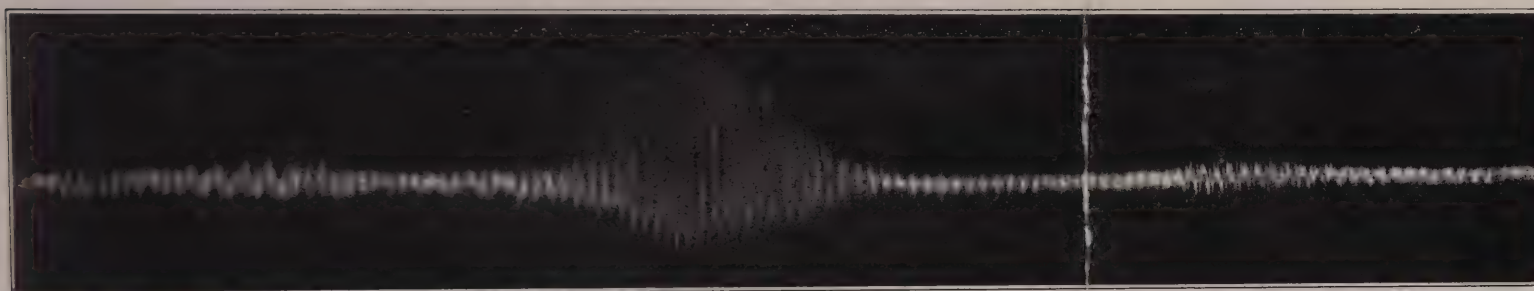
his arrow at the larger bundle of stalks. He spanned his bow. Then the man also aimed his arrow at the armpit of his nephew and let it go. "Oh!" cried that little thing. That was the end. The man did not see it. When day began to dawn, he went out and looked for his tracks. Behold, from their door blood had dripped down! That man said to his wife, "I see from its tracks that I hit it. I do not lack courage. I shall go to its place." Before he went he instructed his wife. "I wounded it severely. Do not trouble yourself about me. Stay here for two days. Then follow me and look for my smoke-signal." Then he began to track the little thing. He walked for a long time without seeing it. From time to time there was much blood in its tracks. He tracked it the whole day long. When it grew dark, he camped. When dawn came, he heard a bird's (*k'agìt'*) voice, "Ho-o, ho-o, ho-o!" Then he sat up and listened. While he continued to listen, he saw a small lake, and he heard from there the voice of another bird (*k'agìt'*). When dawn came, the birds did not utter their sounds. Therefore he suspected that there was the voice of something, and at once he ran there. When he reached the foot of the mountain, he heard the voices together. He thought, "What may it be?" Then he went out to the lake, and he saw the bird. He thought it was eating. It was acting strangely. He approached secretly, and he heard the following: "Oh, go again, and murder the last of your uncles!" Behold, his little nephew was lying on a stone! Two birds hung from him by their beaks. These birds were making the noise. Then he came out and raised his club. The boy said to him, "Wait a while, uncle! Wait, don't kill me for a while!" Then he raised his little hands and said, "There and there and there are my caches," and he pointed to them (I do not know their

names). "All these belong to you. Now go ahead and kill me!" After he had finished talking, the uncle struck his head. He discovered that the bird-spirits had almost sucked out the arrow-heads. Then he piled wood together, put him on top of it, and lighted the fire underneath. It burned strongly. Then he extinguished the fire and gathered the ashes. (The body) had become ashes. This surprised him much, and he blew on it. When they fell on the little lake, the ashes became mosquitoes. Tśaxítckí's ashes still eat people.



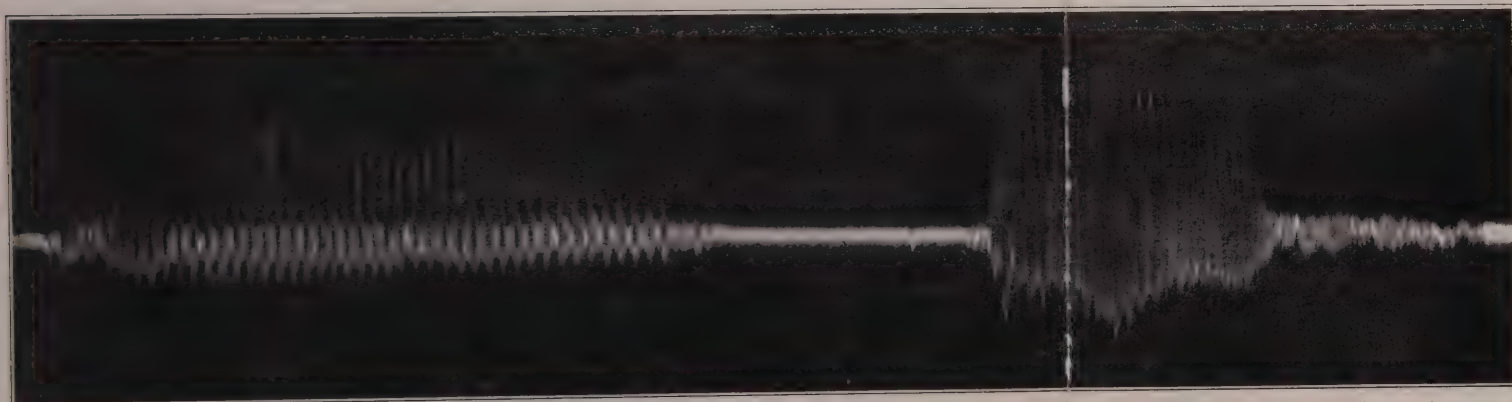
duxâdi (its root)

62.5 cycle current



duxâdi (his salmon)

62.5 cycle current



'à, 'â (yes, a lake)

62.5 cycle current

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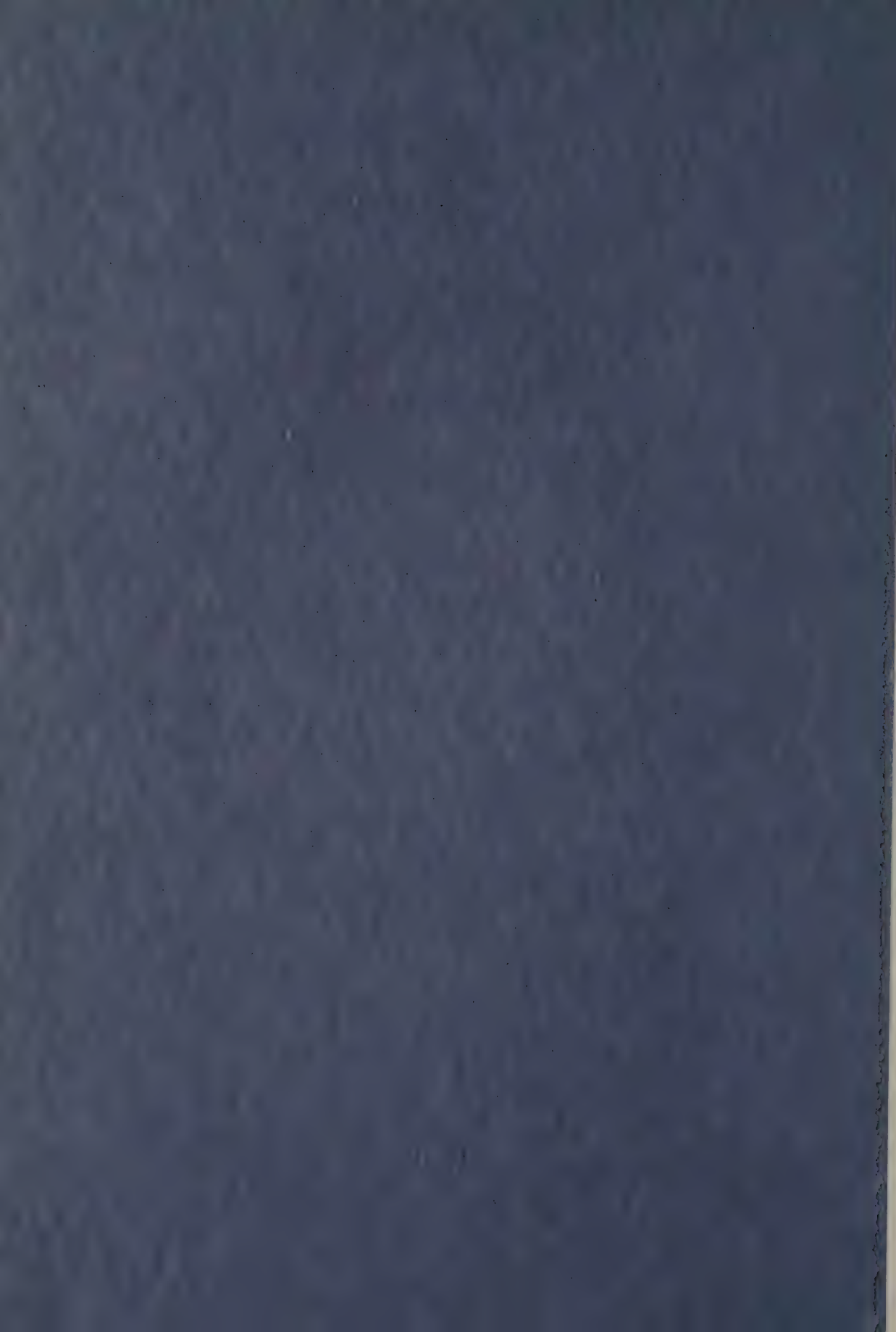
THE HILLS AND THE CORN

A LEGEND OF THE KEKCHÍ INDIANS OF GUATEMALA
PUT IN WRITING
BY THE LATE TIBURTIUS KAÁL AND OTHERS
AND TRANSLATED INTO ENGLISH

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The mountains skipped like rams, and the
little hills like lambs.—BOOK OF PSALMS.

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PREFACE

When you try to get hold ov a fairy tale in Indian, you hav two principal difficulties. One ov the two iz to get an Indian who can tel a fairy tale. Many Indians, in my experience, cant tel fairy tales. Some Indians hav never heard fairy tales: and thoze that hav, very ofen dont remember what they hav heard. They hav heard some tale, told by an old woman at the fire, perhaps, when they wer half asleep, or told by an old man at a feast, when they wer half drunk: and they remember scraps ov the tale, very likely, and know the tale again when they hear it; but when you ask them themselvs to tel the tale, they ar very likely to be floord. That iz the first difficulty.

And then comes the other, and more vexatious one. When you do find a man who can tel a tale, you stil cant get the tale down on paper. You cant get down the actual Indian. You cant get down the mans words. You cant get a mans words down in English, without short hand: much less in Indian. Ov course you might remember some ov the mans expressions: and in the end no dout you could put something together that would be intelligible Indian: and might, in fact, be very good Indian:—but it would be *your* Indian. It might be az good az the real thing. It might be az good az Indians Indian. But it could not profess to be anything but your Indian. You might az wel, I should supoze, rite the thing in English at once.

The Indian ov this little tale iz the real thing. The difficulty about getting Indians Indian waz got over, by having the tale ritten by Indians themselvs.

Ther ar not many, but ther ar Indians, here and there—mostly about the towns ov Kobán and Karchá—who can read and rite, in some fashion, in their own language. The riting they can do, az you may supoze, iz not apt to be any thing very fine. The men ar more used to grasping a bush'nife than a pen, and besides, even to Indians themselvs, riting in Indian iz not such plain sailing az you might think. The men hav learnd reading and riting, not in conexion with Indian, but az something that belongs to Spanish. In riting Indian, they hav no models. Each man spels, and divides hiz words, or joins them together, according to hiz notion at the moment: and he iz lucky if he gets through many moments without leaving some word altogether out. Each man iz a pioneer. An Indian riting Indian iz exploring hiz own language.

However, it *iz* hiz own language. And I thought that if any thing worth looking at, in Indian, waz to be got at all, it would hav to be through some ov thoz men. I made the experiment. It happend that two ov the men that I got hold ov, one ov them a Kobán man, and the other a Karchá man, each new something ov this tale—it waz a tale I had heard something ov before—and I got each man to rite out for me what he new.

The two ritings, when they wer done, ov course wer not alike. And it turnd out that one ov the two men, the Kobán man, not only rote much better than the other, but new much more ov the story. At the same time that other man, who new less ov the story, new an intresting part ov it that the Kobán man didnt know. What I did then,—I had the Kobán man read the other mans story, and incorporate the other mans story with hiz own. Some paragraphs ov hiz own wer dropt, and new paragraphs wer added. And throughout the tale, at the same time, the corectness ov the language waz closely examind.

Finaly, az a check on slips ov the pen, more than az any thing else, I had the revized tale ritten out afresh by a third man, who new nothing about the tale, but who had learnd reading and riting in my alfabet. The man found nothing ov the nature ov a mistake, whether in words or in pronunciation: but he made some slight improvements ov fraze.

The rezult ov the process iz the tale az it now stands. You wil find plenty ov faults ov compozition in the tale. The telling iz uneven. Some points ar brought plainly before you, and others seem to be unduly slighted. You ar struck by abrupt transitions. Possibly ther ar points left out. And so on. But on the hole, considering the riters, I think the tale iz not a bad job.

The Kobán man, who ended by doing nearly all the riting ov the tale, waz a certain Tiburtius Kaál. He waz much the most competent man that could be found: and he iz now, I am sorry to say, dead.

I am able to prezent you with hiz picture. Tiburtius waz a pure Indian, with features, az you may see, ov that somewhat Jewish cast, which iz not at all uncommon among theze Indians, Hiz hair waz stil black, but he waz now a man ov over sixty. For a long time past, he had been one ov the chief men, in fact waz the chief man—the father ov the town, az they say—among the Kobán Indians. He waz a man ov sharp wits, ov course—too sharp, hiz enemies said: and he waz that uncommon bird, an Indian ov what you might call a literary turn. He read and rote in Spanish az wel az any body, and he had made a hobby ov reading and riting in Indian. He had even invented an alfabet for Indian. He rote, in the form ov a speech, a life ov Saint Dominic, in Indian—Saint Dominic iz the patron Saint ov Kobán: and a life ov Saint John Baptist, the patron ov an other Kekchí town: and he rote pieces to be spoken by the mummers at feasts: and various other things.

This fairy tale that I am sending you, which Tiburtius had promist to follow with others, turnd out to be hiz last riting. He had a stroke ov palzy at the beginning ov the year [1918], and he died in July.—This little picture [Plate IV] iz a view at the foot ov the calvary hil, in the town ov Kobán. The hil which iz to the right iz where Tiburtius is buried.

Tiburtius belonged not to this prezent day ov progress, and liberalizm (az the name iz), in Guatemala, but to a day a little before it: when the country waz stil out ov the world: when the land owners wer not yet planters: when the jolly labour recruiter, and the daggletail scool mistress, wer objects stil below the horizon: when the Indian waz oprest, without also being continually dragd about and interfered with: and Indian society and customs, and Indian learning, such az it waz, stil flourisht under the shadow ov the church. That day is gon. Whatever the prezent day may produce, it wil probably produce nothing rezembling Tiburtius Kaál.

To come back to the fairy tale—or to the tale: ther ar no precise fairies in it—the tale iz entitled by Tiburtius, a Thing that happend in ancient times, through the stealing ov Shukanéps dauter: but I supoze it might az wel be entitled The Hils and the Corn. The main buziness ov the tale iz a hiding and recovery ov corn. The persons ar hils and animals.

Quare populi meditati sunt inania?—Thoze who make a sience ov fairy tales, wil be able I supoze, at once, to declare the interpretation ov the tale, and to identify the tale with any one ov a dozen others. For my own part, I find the tale dul. And I should supoze that the chief intrest ov the tale would lie, not in the tale itself, but in the fact ov its being prezented in authentic Indian. The tale would be intresting, I should supoze, not so much to thoze who for any reazon wer intrested in fairy tales, az to thoze who wer intrested in the Maya languages.

And that iz why it iz that I hav made the translation the sort ov translation that it iz. You wil see at once that it iz not a free translation. It iz a translation meant to be ov use, especially, to readers who wish to follow the Indian. It iz meant to be az nearly as possible, a translation ov that slavish kind that scool boys call a key.—I say, az nearly az possible: becauz any thing like a word for word translation, from a Maya language into English, iz not az a rule possible. The two languages ar so differently put together, they step with such unequal steps, that any intelligible translation from one to the other iz bound to be a loose translation. But ther ar degrees ov looseness: and I hav taken pains, in my translation, to make the looseness a minimum.

I think that most readers ov the Indian wil find the translation a decided help: at the same time that thoz who cannot follow the Indian, and hav to accept the translation, wil find the translation readable. And for them, I might say this: many translators, including Indians themselvs, hav a propensity to what you might call, heighten the Indian: to make it say more, or speak finer, or more sofisticatedly, than it realy does. That iz very eazy to do: and it iz something that I hav particularly avoided. I think that readers ov the translation only, wil yet get a right impression from it, not merely ov the matter ov what the Indian says, but what I supoze may be thought more important, ov the level ov the words in which the Indian says it.

The foot notes that I hav added to the translation ar mostly to point out defects in it: or at least to point out discrepancies between the Indian and the English. The discrepancies ar realy what make the translation intelligible, and the number ov them iz endless. Thoz that I hav noticed must be taken merely az samples ov the great heaps that I hav not noticed.

Ther iz one point ov discrepancy between the Indian and the English, that might atract the notice ov any body, though it did not at first atract my own. When the paragrafs ov Indian and English ar put side by side, you see that the English, in most cases, turns out a trifle longer than the Indian. The reazon ov that, iz not that Indian iz a briefer language than English, but simply, I believ, that any close translation haz a tendency to be longer than the original.

The Indian ov the tale iz not mine, but the apearance ov it on paper iz mine, and might hav been different. The division into paragrafs iz mine. And the division ov words iz mine: or at least Im responsible for it. And the spelling iz mine:—and it remains for me to explain that spelling.

I wil explain az little az possible, and I wil begin by taking something for granted. The language ov the tale iz Kekchí. And the reader ov the Indian may not be particularly acquainted with Kekchí. But he must, by supozition, be acquainted with some one ov the Maya languages. He must, consequently, already be acquainted, in general, with the sounds and pronunciation ov thozе languages. That iz what I take for granted. I shal escape, in general, from having to explain sounds or pronunciation. Ther may be one or two peculiarities in the pronunciation ov Kekchí to mention: but in the main, what I hav to speak ov, wil be not sounds in themselvs, but only my way ov riting.

According to that way ov riting, the point ov accent in a word will be markt with a ritten accent. Doing the same in English, the word Muzeum would apear, Muzéum, so, with an accent on the E. And no matter if the word iz only one syllable:—Cat, and Dog, if they wer Indian, would apear, Cát, so: and, Dóg, so. The accented syllable ov a word wil be markt, no matter if ther iz no other syllable.

It does not follow that evry word, ov whatever syllables, wil hav an accent mark. Ther may be no accent to mark. Supoze you say, Where iz he going? You might very likely so say it, that on the plan ov the Indian, I should rite it in this way—Whére iz he góing?—leaving the Iz and the He, both without a mark. That would mean that you spoke the Iz and the He completely without accent. You made the Iz, and the He, like the Ing ov Going: like mere apendages to the other words. When you so speak, in the Indian I shal so rite. Syllables that ar supozed to be spoken without independent accent, no matter if they make separat words, wil apear with no accent mark.

You wil see, in the Indian, many unaccented words ov more than one syllable. **Taqlá** iz to Send: but in saying **taqla éb**, Send them, the **taqla**, though it iz two syllables, haz no independent accent. The two words ar spoken like some single word ov three syllables. And you might mark the pronunciation in this way: **táqla éb**. The first syllable ov the **taqla** wil hav a slight accent, like the slight accent on the first syllable ov our word Recomend: a secondary accent. But secondary accent I dont pretend to mark.

The distribution ov accent among words being partly at the wil ov the speaker, the distribution in the Indian ought not to be my own. And it iz not my own. I had the speakers, that iz to say the riters, read aloud, on purpose, what they had ritten. I noted their accentuation in a copy, and I giv you their accentuation.

Now about the letters.—Pronounce the vowels az in Spanish, and the consonants az in English. That iz the main rule. The reader wil make alowance for thoz slight regular differences, that ther ar, between the Indian and English pronunciations ov what you might call the same sounds. Pronounce the vowels

az in Spanish, and the consonants az in English—*az nearly az Indian allows*.—And with that rule, most ov the spelling needs no further explanation. The points I go on to speak ov wil be points where the rule fails: or where you might wish to be made more certain.

B, in the Maya languages, iz very variously pronounced: and a traveler, acording to the Maya language he iz listening to, wil take the B—some times for B: and some times for P, or V, or W, or M: or for some mixture ov them. The Kekchí variety comes az near to the English B, az it iz possible for a Maya language B to come. At the beginning ov a word, the English imitation ov the Kekchí B wil be our B: but at the end ov a word, wil be our P. The English for this name, **Xukanéb**, that you see in the tale, wil be Shukanép, ending in P.

H iz the H ov Hat: not silent, az in Spanish: and not the Spanish J.

J iz the Indian aproximation to the Spanish J: that iz, to the CH ov the Scottish Loch.

Q iz that sticky K-sound, ov the south Maya languages, which iz made at the far back ov the mouth.

X, acording to the custom ov the country, iz the old Spanish X: that iz, the English SH.

Λ. This letter, which looks like a V upside down, iz to stand for the Maya-language choke. I hav to apologize for the letter, az an article ov my own invention: and I wil giv you an example ov its use.

Take the word for Fire wood. The word happens to be the same in nearly all the Maya languages (including Maya), so that any probable reader ov the Indian may be supozed to know the word by sound. The word iz **síΛ**. It iz commonly ritten SI, az if it waz like our See. But you wil notice in pronouncing the Indian,

that the sound ov the I iz not the last thing in the word. The sound ov the I comes to a remarkable sudden end. The choke ends it. The sound ov the I iz choked off. That silent choke iz the last thing in the word, and what makes the word different from our See. I rite the word for Fire wood, SIA (S, I, choke).

The choke, though in itself it iz silent, iz az plain az any other consonant. You dont hear it, but you hear its efects. In the word **síA**, az you hav just seen, the choke brings the I to a sudden stop. In the Rabinal word **Δám**, meaning a Bridge, the choke comes first: and the efect iz to giv the A a sudden start. In the Kekchí word **alín**, which means This, the choke iz between the A and the I, and the efect iz a sharp break between them.—Leav out the choke, in theze words, and in stead ov **síA**, Fire wood, you hav plain **sí**, which in Kekchí means a Gift: in stead ov **Δám**, a Bridge, you hav plain **ám**, a Spider: in stead ov **alín**, This, you hav **ain**, an Alligator.

That brings me to the end ov the alfabet. But besides individual letters, ther ar some combinations to look at.

TH is not to be the TH ov Thorn, it iz to be like the TH ov Short-horn. This word, **hithó**, meaning Loose, that you see in the tale, iz to be read *hit-bó*.

X being for our SH sound, TX wil be our CH ov Church. This word, **txú**, meaning Stink (an other word in the tale), iz to be read like our Chew.

Letters may be doubled. The commonest sort ov double letters, in my way ov riting, ar double vowels—AA, EE, II, and so on. AA simply means one A after an other, an A ov double length: EE, an E ov double length: and so on. A double letter iz to mean what it seems to mean. Each letter iz to take efect.

UA iz not to be read *wa*, Spanish fashion, az if the U waz W: it iz to be two syllables, *u-a*. I dont mean that ther iz a

break between the U and the A, but the UA iz to be az much two syllables az EA, or any other combination ov two vowels. In the same way IA iz to be two syllables: it iz not to be read *ya*, az if the I was Y. And so in the case ov IE, and UE, and all U or I combinations. It iz important, in theze languages, not to confound U with W, nor I with Y: and in my riting ther wil be no confusion. A U or an I, like any other vowel, wil always amount to a syllable.

When the less than syllabic efect iz intended, the esential W or Y efect, then W or Y wil be *ritten*. And they wil be ritten, not only in WA, YA, and so on, with the W or Y coming first, but in the reverse sequences: AW, AY, EW, EY, and so on. And in reading theze reverse sequences (it may not be amiss to say) dont for a moment be misled by the tricks ov English spelling. Some times Indian and English wil agree: OY wil be like our OY ov Boy: EY, like the EY ov Grey: OW, like the OW ov Low. But AW wil not be like the AW ov Saw. This word, *káw*, meaning Hard, or Strong, that you see in the tale, iz not like our Caw, it iz nearly like our Cow. EW, that you see in this, *saqéw*, meaning to Dawn, iz not like the EW ov Few, it iz like the EU ov the Spanish Deuda. And so on.

The pronunciation ov W and Y iz not uniform throughout the Maya languages, nor even within the limits ov Kekchí. Acording to Kobán pronunciation, which iz Tiburtius's pronunciation, WA iz to be read az if it was GWA, *gwa*. WE iz to be read *gwe*: and so on. W, before a vowel, iz to be read, for Kobán, like GW.

And Y haz its Kobán alteration. This, *yú*, which means to Mix, in stead ov being pronounced like our word You (az it iz in the dialect ov Kaabón), iz pronounced, in Kobán, like our Dew, *DYU*. Y, before a vowel, iz to be read, for Kobán, like DY.

Theze Kobán alterations ar only before a vowel. In AW, AY, and so on, with the W or Y coming last, no G or D efect iz put in. But ad a vowel, and the efect apears. Take instances in the tale. This, **náw**, which means to Know, sounds nearly like our Now—whether in Kobán style or any other. But ad a syllable **ál**: **nawál**, so: and that word, which means Knowledge, iz to be read, for Kobán, az *nagwál*, with a G in it.—This, **laaw é**, means Your mouth. Ther ar two words. But in speaking, the two ar run together: and the hole thing wil be read, for Kobán, *laagwé*: again the G.—This, **jáy**, means Thin, or Shallow. It sounds something like our word High. But this word, **jayál**, that you wil see translated az Direction, and iz taken from **jáy**—Indian calls direction *thinness*—that derived word wil be read, in Kobán style, *jadyál*: with a D.

The combination ΛK (choke, K) wil mean that sound ov the Maya languages, which iz the twin ov K: what I call the stif K. In the same way ΛP , ΛQ , and ΛT , wil mean the stif sounds ov P, Q, and T. If you ar acquainted with the once celebrated system ov Father Flores, and the Franciscan missionaries, my ΛK iz what they rote with their letter *cuatrillo*, *ç*. My ΛQ iz their *tresillo*, *ξ*. My ΛTX (that iz to say, stif T, followd by X) iz what they rote, *çh*, so. And so on.

I think that that iz az much az I need say about the spelling. You may not altogether aprove the spelling—and I dont stop to defend it—but I think you wil now be able to read it. The principal innovations it contains,—I wil just run over them:

The riting ov accent:

The distinction between H and J:

The recognition ov the choke az an independent consonant, and the introduction ov a letter for it:

The recognition ov double vowels:

The introduction ov W: and the disuse ov U and I for W and Y:

The analysis ov the stif consonants, and the disuse ov special letters for them.

Ther ar also innovations—or rather ther iz one sweeping innovation—in the division ov words: words ar divided by a fixt rule, suitable to any language. But that iz more than I can go into.

The spelling ov the Indian waz the last thing left for me to speak ov: and having spoken ov it, this preface ov mine iz done. I leav you to the main thing: though the preface haz come to such a length that Im afraid the main thing, now, may begin to look like a mere apendix.

NAALĒB AKULBĪL AQE KUTĀN XBAN RELAQANKĪL XRABĪN XUKANĒB

Saḷ xwaklijík Xukanéb ḷqaxal eḷqlá, kí ríl maa aní li xrabín saḷ xwaribaál. Kí paḷtsók re éb li raj ḷkanjél, ma xea ríl na rú txalén xsaqewjík. Eb aḷán keb xyé naq inḷkál. Keb laj xsiḷkí yalaq bár, ut maa miín keb xtáw. Maa aní ajtxik wán.

Numtajenáq xjosḷqíl Xukanéb xban xsatxík li xrabín, kí xtaqlá xboqbál eb laj usqil aj taktxíḷ, aḷín eb xḷkabáḷ: tsuúl Pansúj, tsuúl ḷqeqwáj, tsuúl maḷ Puḷklúm, tsuúl Txíḷtsujáy, tsuúl Txitxén, tsuúl maḷ Tóḷk.

¹ THAT HAPPEND, **AKULBĪL**: Met with, Receivd, Sufferd. **ḷkúl**, to Meet, and so on.—In the belief ov Tiburtius and the Indians, ov course, the tale iz a true tale. It may not be exact, but it iz an acount that haz come down, ov things that did anciently happen: and might happen now.

² IN ANCIENT TIMES, **AQE KUTĀN**: a set compound. In itself, **ḷqe** merely says Time, and **kután** says Day.

³ Shukanép iz a conspicuous mountain to the south east ov Kobán. It iz the highest part ov the range ov mountains that separates the Kobán table land from the basin ov the Polochík, and iz the highest mountain ov the Upper Verapás. All the mountains in the story, except one, belong to the Shukanép range.

⁴ her waking, **xsaqewjík**: Her dawning. **Saqéw**, to Dawn: from **sáq**, White. You can speak in Indian, az you can in Spanish, ov a person dawning.

⁵ The servants, **Eb aḷán**: which simply says Thoze.

THING THAT HAPPEND¹ IN ANCIENT TIMES²
THROUGH THE STEALING OF SHUKANĒPS³
DAUTER

Shukanép having rizen very early, saw that hiz dauter waz not in her sleeping place. He askt hiz servants whether they had seen her since her waking⁴. The servants⁵ said that they had not. They made a complete search for her evry where, and not a bit⁶ did they find her. She waz no more there.

Exceedingly⁷ angry at the loss ov hiz dauter, Shukanép sent to call the worthy counselors, ov whom theze ar the names: mount Pansúh, mount Kekgwáh, mount Master⁸ Puklúm, mount Chitsuháy, mount Chichén, mount Master Flint⁹.

⁶ not a bit, **maa miín**: Not at all: literal, Not a fingers breadth. **Miín**, a Fingers breadth.

⁷ Exceedingly, **Numtajenáq**. **Numtá**, to Exceed: on the base **NUM**, to Pass.

⁸ Master, **maa**. I say Master, only to avoid saying Mister. **Maa** (which cannot be accented) ansers, usualy, exactly to our Mister, and haz no other meaning in the language. The title iz ofen uzed with the names ov hils.

⁹ Flint, **Tóak**: the only one ov theze names that haz a clear meaning. Some ov the other names *sugest* meanings. For instance **Puaklúm** might be fancied to mean Earth smasher. **Púak** means to Smash, in Kekchí: and in some Maya languages (though not in any neighbouring Maya language) **lúm** means Earth.

Éb ut aλín, txi jumpaát keb txál. Xukanéb ki él txi xakulbal éb, satxsó xatxoól, ra rá xakaalúx. Ki xkutanobresí txi ru éb naq satxenáq li xloqlaj rabín, txi inakáa na xnáw bár ta ko kanaáq. Aλán út xyaalál naq xin taqlá ee boqbál, txán, re naq tee yé li ta ruúq tin baanú.

Ki txaalqók maλ Puaklúm, tiixil tsuúl, aj balálq: yáj, rútx, mamál, akurakú rix xban li xyuám: aj naλój saλ xyolajík.

Ki xyé re aj Xukanéb: Taqlá xhitbál jolwía risinkíl kaλibaq li txaabil λtsía wán aaw é. Taa yé eb ré naq o éb riλkin li etxkabál, wán saλ xyánq li saλqé jolwía li íλq.

¹ the counselors, **Éb . . . aλín**: which simply says These.

² came, **keb txál**: **txál** means to Move in this direction, to Start to come.

³ upset, **satxsó**: Lost.

⁴ cherisht, **loλq**: Highly prized, Dear. Probably the same historically az **lóλq**, to Buy.

⁵ hiz having a notion, **xnáw**: Hiz knowing: combined with the efect ov the subsequent particle ov mood, **ta**. To a filosofic Indian, one ov the most remarkable things about European languages, would be the fact that mood, az a rule, could be exprest only through a verb. Indian throws in particles ov mood with all sorts ov words: in this case with the word for Where, **bár**.

⁶ had gon, **ko kanaáq**: Had gon and remaind, Gon and stil waz. **Kaná**, to Remain.

And the counselors¹ at once came². Shukanép went out to receiv them, with hiz heart upset³, in pain ov mind. He informd them that hiz cherisht⁴ dauter had disapeard, without hiz having a notion⁵ where she had gon.⁶ And that iz the reazon that I hav sent⁷ and calld you, he says, so that you may say what I ought to do.

Anser waz made by Master Puklúm, an old hil, wily: sick, dropsical, an old man⁸, hiz back bent with age: one that waz wize from hiz birth⁹.

He said to Shukanép: Comand to hav loost and led out two ov the fine dogs that you hav. Say to them that they ar to go to the place ov¹⁰ the neibour, who iz between the sun and the wind¹¹.

⁷ I hav sent, **xin taqlá**. I sent, would be **kin taqlá**. This dialect ov Kekchí distinguishes between the aorist and the perfect.

⁸ man: the Indian doeznt say Man, but **mamáa** iz an Old man: or a Grandfather.

⁹ from hiz birth, **saa xyoalajík**: the meaning iz, By nature. Our word Nature, and the Indian word, hav the same development ov meaning.

¹⁰ the place ov, **riakín**. **Iakín** iz With, and also the French Chez.

¹¹ between the sun and the wind. Tiburtius could not explain this. He told the tale az it waz told to him. Most likely what the expression signifies iz some point ov the compass, between the rizing sun, and a wind blowing probably from the south. The neibour, az you see later, iz another hil; perhaps about south east ov Shukanép.

Wi li ʔtsíʔa naked suʔqí txáq, laa rabín maa aní arán:

Wi li ʔtsíʔa inakáʔa naked ʔkulún, reetalíl naq laa rabín arán wán.

Xukanéb ki xjultiká wiʔtxík xkaʔa wá txi ru éb li xʔkial tsuúl. Eb aʔín keb xjunají li xʔkaʔúx, keb xkutú li naʔléb ki xyé maʔ Puʔʔklúm. Joʔkán naq Xukanéb ki xbóq li xʔtsíʔa kaʔíb (maakwáʔ ʔtsaqal ʔtsíʔa, kaq kój li jún, ut li jún txik híx), ki xtaqla éb txi xbaanunkíl li junxiláj ki xyé li putxej mamáʔ.

Naq keb wulák a ʔtsíʔa aʔín saʔ li tsuúl keb taqlaák wíʔ, inakáʔa txik keb él txáq toj txi xkáb li kután. Txi xkáb út li kután, majiláq na waklí Xukanéb saʔ xwaríb, ak yook éb li ʔtsíʔa txi roybeninkíl.

Ki waklí Xukanéb, ki xbóq li xʔtsíʔa kaʔíb, re xpaʔtsbál li ʔkáʔa rú keb ríl txaq. Li ʔtsíʔa keb xyé ré: Laa rabín xSuqʔakím xqa táw ʔkojʔkó txi xbeen ráʔq li tsuúl aj ʔkix més. Inakáʔa koo txál txi jumpaát, xmaák naq txi xjuníl li kután baʔkbook

¹ come back, **suʔqí txáq**: Return hither. **Suʔqí**, to Return: in the Karchá dialect, **sutaqí**: conected with **sút**, a Round, a Circuit, a Trip.

² others: not in the Indian.

³ unanimously, **keb xjunají li xʔkaʔúx**: They united their minds. **Júʔ**, One.

⁴ leopard, **híx**. **Híx** iz any cat beast, but especialy the big spotted beast.

⁵ where they had been: to giv the efect ov **txaq**. **Txaq** means something like Hither. The Indian says something like, What they had seen 'hither'. They had seen something, and the **txaq** signifies that they afterwards came here.

⁶ Basket grass, **Suqʔakím**: the name ov a hil. The Karchá form ov the word iz **sujakím**.

⁷ Thorn broom, **ʔkix més**: an other hil, the hil the dogs wer sent to, the neibour between the sun and the wind. I dont know the plant, thorn broom, from which the hil iz calld: but **més** iz a tough weed uzed for brooms.—In the Indian, you see the hil Basket grass styld **xSuqʔakím**, with the prefix **x**. And Thorn broom iz styld **aj ʔkix més**, with the prefix **aj**. The prefix **x**, to a persons name, signifies a female: and **aj** signifies a male. I hav been askt about theze prefixes, and I wil tel you what I think about them. I think they

If the dogs come back¹, your dauter iz not there:

If the dogs do not come, it iz a sign that there your dauter iz.

Shukanép advized again a second time with the other hils. Theze others² unanimously³ aproved the thing that Master Puklúm said. Acordingly Shukanép calld hiz two dogs (not mere dogs, one waz a puma, and the other a leopard⁴), and sent them to do az the dropsical old man previously said.

When theze dogs got to the hil they wer sent to, they did not start back til the second day. And on the second day, before Shukanép had rizen from hiz bed, the dogs wer already waiting for him.

Shukanép roze, and called hiz two dogs, to ask what they had seen where they had been⁵. The dogs said to him: Your dauter Basket grass⁶ we hav found sitting on the nees ov the hil Thorn broom⁷. We did not come at once, becauz⁸ the hole day

ar simply the remnants ov words for Man and Woman. In Kichechí, and other languages, Woman iz **ixóq**. In Kekchí, the word iz shortened to **íxq**. In the Chuh language, ov north western Guatemala, the word iz merely **ix**. And I think the last reduction ov the word iz this feminin prefix **x**. Again, the Kekchí for a Man iz **wínq**. But in several other languages the word iz **wináq**. Now Q, by length ov time, ofen turns to J. In the Hacaltenángo dialect ov Chuh, the word for Man iz **wináj**, with J for Q. And just az in other dialects ov that language **wináq** iz constantly cut down to **náq**, so in Hacaltenángo the form **wináj** iz constantly cut down to **náj**: and I think this masculin prefix, **aj**, iz simply a further reduction. One step further in reduction, that you might expect, would be to drop the A ov **aj**, and come down to the mere J: just az **íx** comes down to the mere X. And in at least the Tseltál language, ov central Chiapas, that step iz taken. The masculin prefix, in that language, iz the mere sound ov J. This masculin prefix **aj**, by the by, iz not to be confounded with that other prefix ov the same sound, **aj**, that you hav for instance in the second paragraf ov this riting, in **aj taktxíΔ**, a Counselor. That **aj**, which ansers to the Or, ov Counselor, or the Er ov Londoner, haz nothing to do with sex.

⁸ becauz, **xmaák naq**: strictly, Its fault that.

oó xbán aj Akix més, ut koo raaltxáb toj txi rú lqoqyín: xxíw re naq baa náw bár wan laa rabín.

Xukanéb ki laj xtáw xyaalál alín, akáa ki xbaanú, ki xtaqlá xmolakankíl txi xjuníl li xjunkablál. Kí xbóq li xaaalamjé, ki xbóq li akútx: Ayúq riakín li tsuúl Sakléltx, txán. Yeomáq rê, naq tin ltsaamá raj txi rú, naq txi xakúl, txi xakuulá, saa junáq xakuulebaal pék, txi xjuníl lin junkablál: li ltsaqal ltsaqál xbeén, aa li iyáj ixím.

Txi xjunil éb li wálaq, txán, xilkanel xúl, jolwila li kaaíb róq, na xwaatesí ríb riakín a ixím alán, hithó naq txeb wánq riakín laj Sakléltx, re xnimankíl rú li xakitxebaál, roybeninkíl naq tin taqlá wiátxík xakambal éb.

¹ being afraid ov your knowing, **xxíw re naq baa náw**: Hiz fear lest you should know,—might be a little more like the Indian.

² But then why should he hav let the dogs loose at all? You wil come across other incoherences.

³ understood how this waz, **ki . . . xtáw xyaalál alín**: the Indian says something like—Found the nature ov this, Found the so-ness ov this. **Yaalál**, Nature ov: **yaál**, True, So. **Táw**, to Reach, to Find.

⁴ what did he do: a common formula in Indian narrativ.

⁵ sizzor tail, **xaalamjé**: a bird with a forked tail: a bird smaller than the frigate bird, and lighter colour: it comes about the beginning ov the rainy season.

⁶ **Sakléch** iz the one hil that does not belong to the Shukanép range. In stead ov being south east from Kobán, Sakléch iz about north west: and

we wer tied up by Thorn broom, and he did not let us loose til during the night: being afraid ov your knowing¹ where your dauter waz².

Shukanép when he fully understood how this waz³, what did he do⁴ but send and gather together the hole ov hiz goods. He calld the sizzor tail⁵, he called the hawk: Go to the hil Sakléch⁶, he says. Say to him, that I beg ov him, that he would receiv and put by, in one ov hiz stony repozitories⁷, the hole ov my goods: the first and foremost⁸ being the corn seed.

All my creatures⁹, he says, flying animals, and thozе with four feet, which feed on that corn, let them be there¹⁰ loose at Sakléch's for the magnification¹¹ ov hiz forest places, til such time¹² az I send again and get them.

far out ov sight. Sakléch iz about two days north ov Chamá, on the way to the salt springs. The name Sakléch, like Shukanép, haz no meaning in Kekchí.

⁷ stony repozitories: this iz a lime stone country, full ov caves.—Repozitory, **akuulebaál**: Putting-by place: from **akuulá**, to Put by, to Keep, to Store.

⁸ the first and foremost, li **atsaqal atsaqál xbeén**: The right right first.

⁹ creatures, **álq**: pigs, turkeys, and so on: animals kept by man. The wild animals belong to the household ov the hil, and he so speaks ov them.

¹⁰ be there, **wán**. **Wán** iz to Be, to Be some where, to Be situated.

¹¹ magnification, **nimankíl**: from **ním**, Big.

¹² til such time, **oybeninkíl**: strictly, Waiting for: the French En attendant.

Kó li Akútx, rotxbén li xalamjé, re xyebál li xtaqlankil éb. Usilál ki sumén wiá laj Sakléltx. Toj joa naq Xukanéb ki xmolaká txi xjunil éb li xxúl, re naq saa Akíál txeb xakám riákin aj Sakléltx li olób paáy txi xnál ixím. Ko éb a Akila xúl alán, keb riqá li olób paáy txi xnál ixím, ki xakuulá aj Sakléltx.

Sakléltx xbeen aj Atsaám re Suqakím, xrabín li xanimal Xukanéb, antxál xatxoól naq ki xakulubán li ki Atsaamaák txi rú. Albán inakál ki xnáw naq xSuqakím ki elqá xban laj sutúlaq aj Akix més.

Ák xlúb Xukanéb txi roybeninkíl li xrabín inakál na naatxók txi xakátq, ki xtaqlá li riíatsín, aj Atxina Xukanéb, txi xakambál. Albán laj Akix més inakál ki ráj xakebál. Aj Atxina Xukanéb, txi rilbál xaqetaqetíl aj Akix més, ki xtaqlá li xjosaqej Atsía txi xbeén. Éb a Atsía keb xpaáb, keb xhopoxí aj Akix més: txi mako txi joakán ki risí li xrabín Xukanéb. Ki suaqí laj Atxina Xukanéb, ki xyé re li rás.

¹ between them all, **saa Akíál**: In multitude. **Akí**, Much, Many.

² the five kinds, **li olób paáy**. I dont know how many kinds ov corn ther may be. Each region, almost, haz its own kind. But in the story, no particular five kinds ar thought ov. The five iz merely a representativ number.

³ corn seed, **xnál ixím**: or Seed corn: literal, Mother ov corn.

⁴ suitor, **aj Atsaám**: Asker. Asking for a girl haz its formalities, and iz usually a protracted affair, not conducted by the suitor himself.—Hils further apart than Sakléch and Basket grass may yet be huzband and wife. In the Upper Verapás, near Kaabón, ther iz a mountain Itsám, which iz wife to Seven ears, a mountain away on the Pacific side ov the country. Mother Itsám, az they call her, used to eat people: and stopt eating them when she waz scolded for it by her distant huzband.

⁵ complied with, **ki xakulubán**: Accepted, Admitted: conected with **Akúl**, to Meet.

The hawk wént, along with the sizzor tail, to tel their message. Sakléch anserd favourably. Whereupon Shukanép gatherd all hiz animals, so that between them all¹ they should take to Sakléch's the five kinds² ov corn seed³. They went, thoze many animals, they carried the five kinds ov corn seed, and Sakléch stored it.

Sakléch who waz the first suitor⁴ for Basket grass, dauter ov the great Shukanép, willingly complied with⁵ what waz askt ov him. But he did not know that Basket grass waz stolen⁶ by the circumventer⁷ Thorn broom.

Shukanép having become tired ov waiting for hiz dauter, who did not come near him⁸, sent hiz younger brother, Little Shukanép, to get her. But Thorn broom waz unwilling to giv her. Little Shukanép, seeing the pride ov Thorn broom, set⁹ hiz fierce dogs on him. The dogs obeyd, they bit Thorn broom all over¹⁰: but neither for that did he let out Shukanéps dauter. Little Shukanép returnd, and told hiz elder brother.

⁶ stolen, **eləqá**: not a mistake for the regular passiv **eləqaák**. **Eləqá**, to Steal, iz iregular. The primary passiv, **eləqá**, besides having its regular use, with a pozessiv prefix, retains iregularly its primitiv independence ov thoze prefixes. **Eləqá** itself takes the place ov the derived **eləqaák**.

⁷ circumventer, **aj sūtúaq**: conected with **sút**, a Circuit.

⁸ did not come near him, **inəkáa na naətxók txi xəkátq**: Not aproaches to hiz vicinity. **əkátq**, lmediat vicinity: **txi xəkátq**, Beside him. The word **əkátq** iz probably conected with **əkát**, to Burn: the notion being the same az ours—when you ar getting close to a thing, you ar warm.

⁹ set, **taqlá**: Sent.

¹⁰ they bit Thorn broom all over, **keb xhopoxí aj Əkix mės**: They made Thorn broom full ov holes. **Hóp**, to Pierce: **hopóx**, Full ov holes: **hopoxí**, to Make full ov holes.

Txi rabinkíl Xukanéb alín, numtajenáq ki póλ. Ki xtaqlá xalán Abalás, retxkabál aj Λkix més, wi saλ usilál, wi riλkin maa usilál, ó txi risinkíl li xrabín.

Αλ út a xalán aj nawál alín, rixaqlí maa Puλklúm, ki xkawresí ríb, ki xkút ríb saλ seebál txi xbeén aj Λkix més. Ut alán saλ jumpaát ki xλké ríb. Maa λkál txik ki rú ki xyé, kaλajtxik xλtsaamankíl txi ru li xalán naq alán ta oksínq eb ré txi rú li xnimal tsuúl Xukanéb.

Joλkán ki xbaanú li biλtbiλtej tífx. Út Xukanéb ki λkojlá xλtxoól riλkin rilbál naq ki naλtxók li xsatxal rabín txi xλkátq. Ki xkúy xmaák laj Λkix més ki elaqánk ré. Ki xnáw rú joλ txaabil hiλbéj.

¹ angered, **póλ**: or Provoked. The proper meaning ov **póλ** iz to Be disarranged, to Get out ov order: for instance, a trap. Speaking ov meat' **póλ** iz to Go bad. Speaking ov people, az I say, it means to Be angered, or provoked.—**Póλ** iz a verb. The common word for Angry iz **jósλq**. That waz the word in the second paragraf. **Jósλq** points more to the outward signs ov anger, and **póλ** more to the state ov mind. Besides **jósλq** may signify a permanent caracter: Coleric: Fierce. Fierce waz the translation in the paragraf before this. Whereaz **póλ** signifies a change: a change for the worse.—This **póλ** iz not to be confounded with **pó**, the Moon.

² Mother Abaás, **xalán Abalás**: an other hil ov the Shukanép range. Abaás iz the name ov a valuable timber tree.—Az for the title Mother, the word **xalán** does not precisely mean Mother: it means a female that haz had young: speaking ov women, you might say Matron. Any elderly woman iz commonly styled **xalán** (though not to her face), and sometimes—for example, in the next paragraf—I say Old woman.

Shukanép on hearing this, waz exceedingly angerd¹. He comanded Mother Abaás², a neibour ov Thorn brooms, whether by civil means, or by uncivil means, to go and get out hiz dauter.

And this wize old woman, the wife ov Master Puklúm, made her self ready, and threw her self with a rush³ on Thorn broom. And Thorn broom⁴ at once surenderd⁵. Nothing else⁶ waz he able to say, excepting to beg ov the old woman that she her self⁷ would bring them⁸ in before the great hil⁹ Shukanép.

So the smart old woman¹⁰ did. And Shukaneps heart waz set at rest¹¹ when he saw that hiz lost dauter came near to him. He forgave¹² Thorn broom who stole her. He recognized him¹³ az a good son in law.

³ with a rush, **saΔ seebál**: In speed. **Seéb**, Light, Quick.

⁴ Thorn broom, **aΔán**: That.

⁵ surenderd, **ki xΔké ríb**: He gave himself. **Δké**, to Giv.

⁶ else: prezent in the Indian—**txik**.

⁷ she her self, **aΔán**: That. You might leav out Her self, and emfazeize the She.

⁸ them, **eb ré**: that iz to say—though the Indian does not say it—himself and hiz bride.

⁹ great hil, **xnimal tsuúl**: not merely Big hil: which would be **nimla tsuúl**.

¹⁰ old woman, **tiíx**: which merely says Old.

¹¹ waz set at rest, **ki Δkojlá**: Sat. The base iz **Δkoj**, to Sit.

¹² He forgave, **Ki xkúy xmaák**: He endured hiz fault. **Kúy**, to Endure, to Last, to Tolerate.

¹³ He recognized him, **Ki xnáw rú**: He new hiz face, New hiz prezenze. **Náw**, to Know.

Txi ríx alán, Xukanéb ki xbóq wiłtxík li xalamjé jolwía li akútx. Xnuméł lin josłqíl txi xbeén aj Akix més, txán. Ayúq riłkin li tsuúl Sakléłtx. Yeomáq ré, naq txi rix éb ajwía lin xúl, txi xłqajsí li łkila paáy txi rú ixím ki łkeél txi xłkuulá.

Li akútx jolwía li xalamjé koeb xbaanú li xtaqlankil éb. Alban li tsuúl Sakléłtx ki sátx xłkałúx, ki xyé: Łkál rú xłkulmán, naq na xyé, Xkós lin josłqíl txi xbeén aj Akix més?

Li akútx jolwía li xalamjé keb sumén: Wál, li xłkulmán, xSułłkím ki elaqá, út txi ríx alán xsumlá riłkin li tsuúl Akix més: út wank éb txi xłkátq qa wal Xukanéb.

Ā! txán xyaalál naq aj Akix més xsumlá riłkin lin raóm xSułłkím? Txán naq Xukanéb xbaanú wiłkín a balałqíl alín, toj jol naq laín xbeén aj łtsaám re li xrabín? Ē! nałléb inłkál kuuyél! Maa łkál txik na ráj, kałajwía junáq eełajúnk.

¹ by conveyance ov, **txi rix**. It would be a mis-translation to say On the back ov.

² various looking sorts ov corn, **łkila paáy txi rú ixím**: literally, Many sorts ov faces ov corn.

³ hiz keeping, **xłkuulá**: see page 203, note 7.

⁴ errand, **taqlankil**: Sending ov. **Taqlá**, to Send.

⁵ waz confounded, **ki sátx xłkałúx**: Hiz mind became lost. **Sátx**, to Be lost.

⁶ slackend, **kós**: in the Karchá dialect, **kóts**. Not **łkós**, to Shrink, to Contract.

⁷ Sir, **Wál**: the same word az for Father. **Wál** iz uzed in speaking to a man: **mał**, in speaking ov him, and only az a prefix to hiz name. See page 197, note 8.

⁸ living with, **txi xłkátq**: Close to him, Beside him: see page 205, note 8. It iz the usual thing for a son in law to go and liv with hiz father in law, and work for him.

After that, Shukanép calld again the sizzor tail and the hawk. My anger against Thorn broom iz past, he says. Go to the hil Sakléch. Say to him, that by conveyance ov¹ thozе same beasts ov mine, let him return the various looking sorts ov corn² that wer given into hiz keeping.³

The hawk and the sizzor tail went and did their errand⁴. But the hil Sakléch waz confounded⁵, and said: What haz happend, that he says, My anger iz slackend⁶ against Thorn broom?

The hawk and the sizzor tail anserd: Sir⁷, what haz happend, Basket grass waz stolen, and since that haz married the hil Thorn broom: and they ar living with⁸ Master⁹ Shukanép.

O! how can it be that Thorn broom haz married¹⁰ my dear¹¹ Basket grass? How haz Shukanép practist¹² this deceit¹³ on me, and mean while I the first asker for hiz dauter? O! insufferable¹⁴ act! Nothing else does it need, but only a requital¹⁵.

⁹ Master, **qa waa**: the words say Our father: and so begins the pater-noster in Indian. The speakers here happen to be two: but a single speaker would stil say Our father, uzing the words az a title. To say **qa waa** ov an absent person, shows more respect than plain **maa**, which means Mister: you might almost translate **qa waa Xukanéb**, by saying Sir Shukanép: az we say Sir John.

¹⁰ haz married: the Indian says, Haz married *with*, **xsumlá riakín**. **Sumlá**, to Get married: conected with **súm**, a Mate, a Fellow: which also givs rize to **sumál**, a Pair.

¹¹ dear, **raóm**: from **rá**, to Love. The expression sounds a little sloppy, and an Indian, in the circumstances, would hardly uze it: but you must consider here that it iz put in the speakers mouth by the story teller.

¹² practist, **baanú**: Done.

¹³ deceit, **balaagíl**: on a base **bal**, to Cover up, to Hide.

¹⁴ insufferable, **inákáa kuuyél**: Not to be sufferd. **Kuuyél**, from **kúy**: see page 207, note 12.

¹⁵ requital, **eeqajúnk**. **Eeqáj**, any thing given in return.

Yeomáq re ałán naq rajawal us kámk txi xerimbíl, txi ru xlaqxatesinkíl li ki xaké txin akuulá. Li ixím ki xaké txin akuulá, laín tin múq txi junáj wá. Txi xjunil éb li xxúl txeb kámq txi waxíl txi welejíl. Maa jarúj txík ta ríl riakin rú maa jun atoroláq li ixím.

Li xaałamjé jołwía li akútx kuleb xaké li xtaqlankíl re Xukanéb. Ut ałín ki xtaqlá xboqbal éb laj taktxíl, re naq txeb xyé akał rú na rú na xbaanú.

Txi rú ajwía a kután ałán ki tiklá jún xñimal wełéj sał xyanq éb txi xjuníl li xúl. Āk xeb ałxilałtxilałół xbán li xłtsu-kajík, eb li txakwów, akítxel aáq, haaláw, joł txi xjunil éb li rotxbén: ko éb txi xsilałbál xtsakaém, ut inakáł keb xtáw.

Kałajwíałán, retxakulub éb li yák. Li yák numtajeńáq xtxuíl rú, yó txi kisík, yó txi qixbák, keb ríl naq siíp li xsál. Akáł rú xaa tsaká txáq, txank éb ré, naq siíp laa sál, jołwía txú aaw ú?

¹ Shukanép, ałán: That.

² very much, rajawal: In the highest degree: from the obsolete ajáw, a Lord.

³ a single, maa jun: Not one. The Indian repeats the negativ.

⁴ came, ul: the sign of motion hither. The speaker puts himself back at Shukanéps.

Say to Shukanép¹ that it iz very much² better to die cut in pieces, than to deliver up what he put into my keeping. The corn that he put into my keeping, I wil hide for ever. All hiz animals, let them die ov rage and famin. Never again shal he see with hiz eyes a single³ grain ov the corn.

The sizzor tail and the hawk came⁴ and gave their message to Shukanép. And Shukanép⁵ sent and calld the counselors, that they should say what he might do.

On that same day ther began a great famin among all the animals. Already they ar distrest⁶ by hunger⁷, the peccary, the wood pig, the paca, and all their companions: they went to look for food, and they did not find it.

The only thing waz, they met with the fox. The fox waz making a great stink⁸, he waz farting, he waz belching, and they saw that hiz belly waz swollen. What hav you been⁹ and eaten, they said to him, that your belly iz swollen, and you ar making a stink?

¹ Shukanép, **алін**: This.

⁶ Already they ar distrest: az we should say, When they wer now distrest: and so on.

⁷ hunger, **atsukajik**: in Karchá, **atsokajik**. The base iz **atsok**, or **atsuk**.

⁸ waz making a great stink, **numtajeñáq xtxuñl rú**: Exceeding waz the stink ov hiz prezence.

⁹ been: to giv efect to **txáq**. See page 200, note 5.

Li yák ki txaλqók: Wi siíp lin sál, wi yook ín txi qixbák kaλ paλkál, saλ xakabál na li welej: aλ ajwía lin koλk náλq xin tsaká.

Laj paλtsonél keb ók txi selék. Keb xyé txi ribil ríb xtaaqenkíl saλ muqmú alaj yíλktía aλín, yal re xnaλbál λkál rú na xtsaká.

Keb ríl út naq kó li yák saλ li tsuúl Sakléλtx, saλ xtoón jún saqjoonák wan wía jún xmúl tekén. Aλ ut li tekén, txi λkaál, txi oλqób, naked él, naked ók, saλ jún riλtsilál li saqjoonák. Éb ut li naked él, naked él txi wank éb riiq ixím. Yook éb txi xakambál li ixím saλ li xmúl.

Arán ki xλkojób ríb li yák, txi ré xbé li tekén: ki ók txi xmaλqbál li ixím txi ru éb laj iqanél, naked él saλ xakulbaíb li saqjoonák.

¹ breaking wind, **qixbák**: properly, Belching. Quantities ov words begin with stif Q, λQ az I rite it: for instance, in the heading ov the story, the word **λqe**: but only two words in the language, so far az I know, begin with plain Q. One iz the word for Our, **qa**: and the other iz this **qixbák**. The base is **qix**.

² ends, **paλkál**: Sides, Quarters, Parts.

³ on acount ov, **saλ xakabál**: literaly, In the name ov.

⁴ I supoze: to giv efect to **na**.

⁵ the fact being: to giv efect to **aλ ajwía**.

⁶ made a meal ov, **tsaká**: Fed on. In the next paragraf I translate **tsaká** simply by Eat.

⁷ nuts, **náλq**: Fruit stones: such az ov plums, or alligator pears. The fox seems to say obliquely, That iz the sort ov fruit I hav been eating. The usual word haz nothing to do with fruit, or fruit stones.

⁸ began, **ók**: literaly, Enterd.

The fox anserd: If my belly iz swollen, and I am breaking wind¹ at both ends², it iz on acount³, I supoze⁴, ov the famin: the fact being⁵ that I hav made a meal ov⁶ my little nuts⁷.

The questioners began⁸ to laugh. They propozed⁹ among themselvs that they should secretly¹⁰ follow this liar, just¹¹ to know what it waz that he ate¹².

And they saw that the fox went to the hil Sakléch, to the base ov a clif where ther waz a nest ov weewees¹³. And the weewees, by scores, and by four hundreds¹⁴, wer coming out and going in¹⁵ at a crack in the clif. And thozе that came out, came out with loads ov corn. They wer taking the corn to their nest¹⁶.

There the fox seated himself, beside the weewees path¹⁷: and began to snatch away the corn from the carriers, that came out from the junction¹⁸ in the clif.

⁹ propozed: **yé**, to Say, means to Propoze, in the construction **yé . . . xtaaquenkíl**.

¹⁰ secretly, **sa** **muqmú**: Hiddenly. **Múq**, to Hide.

¹¹ just, **yal**.

¹² he ate: the Indian says He eats: uzing the prezent tense sign **na**.

¹³ weewees: more sientificaly, Leaf cutter ants. The general word for an ant, in Kekchí, iz **sáuk**. But in Indian, az in English—at least in Central American English—the leaf cutter ant iz called by a special name: in Kekchí, **teké**.

¹⁴ by scores, and by four hundreds, **txi** **akaál**, **txi** **oAQób**: az we should say, By tens and by hundreds: the Indian base ov counting being twenty. **Akaál**, a Score: **oAQób**, a Score ov scores.

¹⁵ wer coming out and going in: the idiom ov Indian says They come out, they go in: uzing the prezent tense sign **nak**.

¹⁶ A nest ov weewees may be az big az your hand, or az big az a foot ball field. In fact, ov course, weewees dont touch Indian corn. Foxes some times wil.

¹⁷ path, **bé**. Thozе ants make beaten paths.

¹⁸ junction, **akulbaib**: Self meeting. **Akúl**, to Meet: **ib**, Self.

Arán keb xtáw li jun ltxól. Anaqwán xat qa táw, bár nak aa táw laa wá, txank éb. Keb xnáw xyaalál naq mako lká ta peá rú na xakúx li yák, al peá li ixím ko eb xtáw li tekén, saá li naajéj muqbíl wía xban li tsuúl Sakléltx. Sa éb xatxoól li xúl riakín li xeb xkutanobrés, ko éb, nakeb kilkót, txi xnumsinkíl txi ru Xukanéb.

Ákáá ki xbaanú Xukanéb, ki xxaqáb oxíb ltxajom tsuúl, aj Txíatséq eb xakabáá, re xraobtesinkíl li tsuúl Sakléltx: al raj ki ráj keb xpéj ta li lkuulebaal pék ltsapatsó wía li ixím.

Ki txál út li xbeén saaj tsuúl, na xrép xamlél txi rú li saqjoonák. Ki xaké xnaaléb, ki xaké xatxoól, ki xaké txi xjuníl li xmeatséw, re xjorbál li pék, maa miín ki rú.

¹ They comprehended, **Keb xnáw xyaalál**: They new its sense, They new its nature. See page 202, note 3.

² was the fox eating, **na xakúx li yák**: Does the fox eat. See page 213, notes 12 and 15. The general word for Eat is **wáá**. **Ákúx** is to eat grains of corn, or any thing that you crunch.

³ Happy, **sa éb xatxoól**: Their hearts pleazant. The usual expression. **Sá**, Pleazant: **ltxoól**, Heart, Soul.

⁴ discoverd, **kutanobrés**: Brought to light. **Kután**, Day, Light.

⁵ report it, **xnumsinkíl**: Cauz it to pass. See page 197, note 7.

⁶ All this about the fox, and the other animals meeting him, and the discovery of the corn through the ants, though I should say it was the best known part of the story, was precisely the part that Tiburtius himself did not know.—It might strike you as a curiosity,—here is the fox appearing in his European character of a trickster. And you might fancy that the Indians had possibly got that European character of the fox from something they had heard from Europeans, that is, from the Spaniards. You may dismiss that fancy. The Central American fox is a small grey animal which the Spaniards have never called a fox. They have always called it a bush cat. There is an animal of the country, which the Spaniards do call a fox, and always have so called: but that animal, strange to say, is the skunk. If the Indians had got the European character of the fox from the Spaniards, they would have put the character on the skunk.

There the others found him. Now we hav found you out, where it iz that you find your food, they said. They comprehended¹ that nothing whatever waz the fox eating² but the corn which the weewees had gon and found, in the place where it waz hidden by the hil Sakléch. Happy³ at what they had discoverd⁴, the animals went scampering to report it⁵ to Shukanép⁶.

What did Shukanép do, but apoint⁷ three bachelor hils, Chitsék waz their name, to torment⁸ the hil Sakléch: the thing being⁹ that he wisht them to rend¹⁰ the stone repository where the corn waz shut up.

And the first young hil came, and he flashes¹¹ hiz fire¹² against the clif. He put hiz wits, he put hiz heart to it¹³, he put out all hiz strength, in order to break the rock, and not a bit could he do it¹⁴.

⁷ apoint, **xaqáb**: Set up. **Xaqlí**, to Stand: and so on.

⁸ torment, **raobtesi**: from **rá**, Sore.

⁹ the thing being: to render **aa raj**.

¹⁰ rend, **péj**. **Péj**, to Rend, to Tear: for instance cloth.

¹¹ he flashes, **na xrép**: here again the Indian uzes the prezent. See page 213, note 12: and elsewhere. **Rép**, to Flash out, to Let fly. The same word would be uzed about squirting water on some body.

¹² hiz fire, **xxamlél**: the fire that iz natural to him. **Xamlél** iz the asociativ case ov **xám**, or **xáml**, Fire.—The fire natural to the hil iz lightning. Thunder and lightning iz understood to be an affair ov the hils. Thunder iz the voice ov the hils. The ecoing ov thunder among the hils iz the speaking and ansering ov the hils. In an other version ov this same tale, the chief persons ov the tale ar not calld hils, they ar calld thunders. In stead ov the sick old hil, ther iz a sick old thunder: and the three bachelor hils ar three bachelor thunders.

¹³ to it: not in the Indian.

¹⁴ do it: not in the Indian.

Ki txál wiłtxík li xkáb łtxajom tsuúl: maa miín ajwía. Rosołjík naq ki txál li roxíl: jołbajwía txik ki xłkúl alán. Yál ta na joréal li saqjoonák txi ru éb. Ūs ta xutaanál eb ré, keb xłkałuxłá xyeбал re Xukanéb naq éb li xmełtséw inłkál łtsaqál. Keb xseerałqí li jar sút xeb xyál, ut li jarúb txi nałléb xeł roksí.

Txi rilbál Xukanéb naq éb li keb wulák inłkál eb xkawilál re xkałyankíl eb r.b riłkin li tsuúl Sakléłtx, ki xtenéb xtaqlankíl mał Pułklúm. Jumpaát ki xłtxolób txi rú xyaalál li tix baanú.

¹ no more could he, **maa miín ajwía**: Likewise not a bit. See page 197, note 6.

² Not the least, **Yál ta**. Or you might say, Devil a bit. The literal translation would be some thing like Just not. See page 213, note 11. But the particle ov mood, **ta**, does not exactly mean Not. The efect iz some thing az if you said The clif just breaks for them—oh yes. The **ta** works some thing like the ironical Oh yes: though the irony ov **ta** iz merely constructiv. The **ta** throws the **yál** into unreality. See page 198, note 5.

³ rezolvd. **łkałuxłá**, to Think, to Rezolv: from **łkałúx**, Mind, Purpose: itself compounded ov **łkál**, What, and **úx**, to Be done, Fieri.

⁴ related: or Discourst ov. **Seerałqí**, or **seerełqí**, from **seeréłq**, a Talk, a Conversation.

⁵ arts, **nałléb**: or Devices. I hav now translated **nałléb** in several different ways. The base is **nał**, a variant ov **nał**, to Know: and the proper meaning ov **nałléb** iz a means, or instrument, ov knowing. Consequently it means Wits, Intelligence. That waz the meaning in the paragraf before this. But the word also means some thing that wits ar employd in: a Device, a Scheme, a Proceeding, an Act: ofen in a bad sense. In the speech ov

Again came the second bachelor hil: no more could he¹. Lastly came the third: and so again it happend to him. Not the least² does the clif break for them. Although it waz a shame to them, they rezolvd³ to tel Shukanép that their strength waz not suficient. They related⁴ how many times they had tried, and how many arts⁵ they hād employd⁶.

Shukanép seeing that thozе who had been there⁷ wer not fit⁸ to face⁹ the hil Sakléch, determind to send¹⁰ Master Puklúm. He quickly explaind to him the nature ov what he waz to do¹¹.

Sakléch I made Act the translation. And the word comes to mean something so vague, even, az to say a Thing. That iz the translation in the title: Thing that happend, and so on. I hav also said Thing in the paragraf after Puklúms speech. An other translator might hav said Scheme.

⁶ they had employd, **xeΔ roksí**: They had put in. **Oksí**, from **ók**, to Enter.—Az for the **xeΔ**, the X iz the tense sign: and **eΔ** iz the same thing az **eb**, meaning They. The use ov **eΔ** in stead ov **eb**, in some situations, iz very common: but Tiburtius, in riting, nearly always sticks to **eb**.

⁷ been there, **wulák**. Ther iz no There in the Indian: but **wulák** means to Go some where, to Go and arive.

⁸ fit: or Prepared, Competent. **Kawilál**, Ability, Competency. From **káw**, Strong, Hard: which iz also the base ov **kawresi**, to Make hard, to Prepare. Prepare (or Make ready, az I hav translated) waz the meaning on page 208.

⁹ to face: you might say, to Confront: the Indian says, to Face themselves *with*. **Kaayá**, to Gaze at, to Face.

¹⁰ determind to send, **ki xtenéb xtaqlankíl**: He imposed the sending ov.

¹¹ he waz to do: the Indian says He shal do, **tix baanú**.

Ak xtáw xyaalál li mamáa li tenebambíl txi xbeén, ki xyé: Txán naq ta ruúq naq jún txi mamáa joa laín, numtajeñaq yaj ín, putx ín, siíp li wú, siíp li wóq, ta ruúq tin atók li kawil tsuúl Sakléatx? Wí li oxíb txi ninqil ál inakáa xeb rú txi xbaanunkíl, maa tojáa txik txi ruúq junáq akupakú rix mamáa joa laín.

Ūs, rosoljikáq, kalaajta naán laín nebáa, txin yál. Wí nakin kám, kamenáq ná tin kanaáq.

Kím wiakín, wetxkabál waal Tóak: txin tolon laa húx, joawia laa xam pék, re xjiaabál in maál, joawia xtsirbál in xám. Káw txaa atók atxináq laa nimla wájb saal li welík: joabajwia txik taa baanú saal xaqeíl lin akuluník.

¹ Az soon az the old man understood: the Indian says, Already the old man has understood. Az for Understood, see page 202, note 3.

² in: not in the Indian.

³ possibly. The repetition is in the Indian: **ta ruúq**, twice over. **Rú**, to Be possible.

⁴ much less, **maa tojáa txik**: some thing like saying Not thereafter: meaning, that it is the opposite of a consequence.

⁵ to make an end of it, **rosoljikáq**: Let there be an end of it. **Osóa**, to Come to an end. The base is **os**.

⁶ because I am poor: and consequently must submit—would be the Indian order of ideas. The word for Poor, **nebáa**, also means an Orphan, a Waif: and throughout the Maya languages, so far as I know, the word for Poor is the word for Orphan. Az for a hill being poor, some hills are said to have money. Shukanép is said to have money.

Az soon az the old man understood¹ what waz imposed on him, he said: How shal it be possible that an old man like me, exceedingly sick az I am, dropsical, swollen in² my face, swollen in² my feet, shal possibly³ smite the strong hil Sakléch? If the three big youths hav not been able to do it, much less⁴ can a bent old man such az I.

However, to make an end ov it⁵, only perhaps becauz I am poor⁶, I wil try. If I die, why⁷, dead I shal be⁸.

Come with me, neibour Master Flint⁹: let me borrow your sand stone, also your fire stope¹⁰, to whet¹¹ my ax with, and to strike my fire. Beat some what loudly your great drum at my going out: so likewise do again at the time ov my coming in¹².

⁷ why: to anser in some way to the particle **ná**, thrown in after the word for Dead, **kamenáq**. **Ná** iz some thing like saying I supoze: see page 212, note 4.

⁸ be: the Indian says Remain. Indian haz that Spanish way ov saying Remain. See page 198, note 6.

⁹ Master Flint. That hil waz mentiond az one ov the counselors. It iz a hil at about the west end ov the Shukanép range, near the village ov Taktík.

¹⁰ fire stone, **xam pék**: not to repeat the hils name Flint.

¹¹ whet. **Jíá** means to Rub, and also to Whet.

¹² coming in, **akuluník**. **akulún** means to Come: not in the sense ov moving in this direction, which iz **txál**, but ov getting here. See page 198, note 2.

Txalq át arín, át in tsentseréj. O aa lotxób aawíb txi ru xsaqjoonák aj Sakléltx. Arán taa tikíb xakotsakotsinkíl li saqjoonák riákin laaw é, toj reetál taa táw jun tenél homhó. Arán xjayál muqmú wia li ixím. Taaw abí naq alán li pojpoj xyaababaál, taa xaqáb aawíb arán, roybeninkíl naq tin kawrés lin xám joawia lin kaáq.

Naq tin wuláq, bi akál 'aa xiwá. Xulxú naq tat élq. Bat él txi tertó, ban naq joakán na rú nakat in akát.

Kó li tsentseréj txi ru xsaqjoonák aj Sakléltx, ki xbaanú txi xjuníl li xyeél ré. Reetál ki xtáw li homhookil saqjoonak pék, arán ki kaná: toj joa naq ki xjáp ré, re naq li tiíx txi rabí.

Káw ki reekasí rib maλ Puaklúm. Ki xkólq txaq ríb riákin txi xjuníl li xjosáqíl: na replók li xkaáq txi ru li homhookil pék xaqxó wia li tsentseréj, koak púak ki kaná li pék.

¹ beak: the Indian says Mouth, é. Some times, to say Beak, they uze a word which also means front teeth. Ther iz no special word for beak.

² come: or Get there. See page 217, note 7.

³ Fly away: the Indian says Go out, tat élq. Él, to Go, or come, out.

⁴ and cried: not exprest in the Indian, but implied in uzing the word **jáp**, for Open. The ordinary word for to Open, iz **té**.

⁵ hil: not in the Indian, which merely says **tiíx**, Old. You might say Old man. See page 207, note 10.

⁶ At a distance ov twenty or thirty leagues. See page 202, note 6.

⁷ stird himself, **ki reekasí rib**. **Eéak**, Matter, Trouble, What *ails* anything: **eeaká**, to Feel: **eeakasí**, to Cauz to feel, to Cauz a sign ov feeling in, to Move, to Budge, to Stir.

⁸ flung himself: the Indian says, Let himself loose. **Kólaq**, to Loose.

Come here, you my wood pecker. Go and perch your self against the clif ov Sakléch. There you wil begin to tap at the clif with your beak¹, until you find a part that iz hollow. That iz the direction in which the corn iz hidden. When you hear that, that haz the hollow sound, there you wil take your stand, til I make ready my fire and my thunder.

When I come², fear nothing. Fly away³ head downwards. Do not fly away upwards, becauz so I might burn you.

The wood pecker went to the clif ov Sakléch, and did all that had been told him. Having at length found the hollow stone ov the clif, there he remaind: then he opend hiz mouth and cried⁴, so that the old hil⁵ might hear him⁶.

Master Puklúm stird himself⁷ strongly. He flung himself⁸ forward⁹ with all hiz fury: hiz thunder flashes out¹⁰ against the hollow stone where the wood pecker stands, and the stone waz shiverd to bits.¹¹

⁹ forward: the Indian says some thing like Hither—**txaq**: He let himself loose hither. The speaker puts himself at the clif and sees Puklúm coming. See page 200, note 5.

¹⁰ The flashing out ov thunder, iz lightning.

¹¹ the stone waz shiverd to bits, **koak púak ki kaná li pék**: Small fragments remaind the stone. In saying Little Shukanép, **Atxina Xukanéb**, the word for Little, or Small, waz **Atxina**: ov which the base iz **ATXIN**. Here the word iz entirely different, **koak**. The only difference ov meaning iz that **ATXIN** iz singular, and **koak** plural. Ther iz no other such case in the language. —Az for **púak**, see page 197, note 9.

Puakbíl li akuulebaal pék, arán kul éla li ixím akila paáy xbonól, joa jun bolól txi háa. Ki xpají rib li ixím saa atxóatx.

Ki suaqí maal Puaklúm, rotxben éb li akila xúl iqóm re li ixím. Xukanéb ki roybén li xxúl txi re li atsaqál okéb na xík saa xhilabaál. Ut a okebaál aalan, Xpék atxolwínq xakabáa. Arán keb ók li xúl, arán keb xkanáb li riíq saa jún xnimál txaabíl txi káb. Arán út ki kaná txi jun elík li oa paáy txi iyáj ixím.

Ki saóla xatxoól maal Xukanéb, joawia éb laj taktxíla txi tsuúl. Keb xnimá li rokík li ixím riakín rajawál txi kawil mám, kaáq, rálaq kaáq, akantia kaáq, nakeb xakulbé ríb saa ílaq.

¹ many colours: that iz, black, white, yellow, and red: the colours that Indian corn haz.

² ov it, **arán**: There: but not in the sense ov Yonder. **Arán** iz like the French Y: that iz, it does not point out a place, it looks at a place already pointed out. There, in the sense ov Yonder, iz **léa**.

³ spout, **bolól**. The base iz BOL, Round: not round like a circle, which iz the meaning ov an other base, SUR: nor round like a ball, which iz the meaning ov stil an other base ATOR: but round like a cylinder.

⁴ main, **atsaqál**: Right, Real, Proper: conected with **atsáq**, Price.

⁵ leads, **na xík**: Goes.

⁶ dwelling, **hilabaál**: strictly, Resting place.

⁷ Wild men, **atxolwínq**. The syllable **wínq** means Man. The **atxol** haz no clear meaning. I say Wild man, for **atxolwínq**, but the word Wild man does not express the hole idea. The hole idea iz a confuzed idea. The cholgwínks wer former inhabitants ov the country, and wer great magicians. They wer the authors ov the stone ruins that the country iz sprinkled with. The cholgwínks whistled, and the stones came in place. But at the same time that the cholgwínks ar imagind az great magicians, they ar also imagind az wild people, and even az hardly human. When you show an Indian a caricature portrait, he wil be likely to ask whether it iz a human being or a

The stony store house being smasht, the corn ov many colours¹ came out ov it², like a spout³ ov water. The corn waz spild on the ground.

Master Puklúm returnd, acompanied by the many animals carrying the corn. Shukanép awaited hiz animals at the main⁴ entrance that leads⁵ to hiz dwelling⁶. And that entrance place iz calld the Wild mens⁷ cave⁸. There the animals went in, there they left their loads in a magnificent⁹ room¹⁰. And there remaind for ever the five kinds ov corn seed.

Master Shukanép waz glad,¹¹ and so wer the counselor hils. They celebrated¹² the entry ov the corn with an extremity¹³ ov loud rumblings and claps ov thunder, shafts ov lightning,¹⁴ and snake lightnings, that crost each other in the air.

cholgwínk. It iz supozed that cholgwínks stil exist and they ar some times identified with the Lacantúns.

⁸ cave, **pék**: Stone. A cave iz ofen calld simply a stone.—In an other Maya language, the Kichechí, ther iz also a word **pék**, but it does not mean Stone. Stone iz **abáj**, in that language: and **pék** iz the special word for Cave.

⁹ magnificent, **xnimál txaabíl**: Greatness ov fine. **Ním**, Big, Great: **txaabíl**, Good, Fine.

¹⁰ room: **káb** means a House, and also a Room.

¹¹ waz glad, **ki saóΔ xatxoół**: Hiz heart became glad. See page 214, note 3.

¹² They celebrated, **Keb xnimá**: They magnified. See page 203, note 11.

¹³ extremity, **ajawál**: utmost degree. See page 210, note 2.

¹⁴ shafts ov lightning, **rálq kaáq**: Tongues ov thunder. **ÁΔq** iz Tongue. A flame iz calld **rálq xám**, a tongue ov the fire: and lightning, in the same way, iz the tongue ov the thunder. **Kaáq**, which I hav been translating Thunder, iz the hole fenomenon ov thunder and lightning. But it means especialy the thunder clap. **Mám** iz the rumbling, and earth shaking ov thunder, and iz also said for distant thunder. My friend Mr. K. Champney, a long rezident ov the Upper Verapás, and a most accurat authority on things Indian, informs me that an Indian ov hiz district speaks ov the **mám**, vaguely, az an earth-shaking 'animal in the hil'. There you hav an other expression ov the belief Ive mentiond: the person—or 'animal', or god—ov the thunder, inhabits the hil. See page 215, note 12.

Majiláq najting éb laj usqil aj taktxía, Xukanéb ki xake éb riyaj ixím txi xjunil éb: re naq puukimbíl txi ru li xakitxebaál, eb li xxúl bea kaná txi maa akáa xtsakaém.

Aa út re li káw xatxoól naiojej tiix maá Puaklúm, ki xyé xakebál txi xjuníl li akáa rú ta ráj: joawia ki xtenéb txi xbeén rilbál, xatxoolaninkíl, li xxúl keb txál Sakléatx.

Aaban li tsentseréj, wán akáa ki xakúl. Naq maá Puaklúm ki xkólaq txaq li xkaáq, li tsentseréj ki sátx xnaaléb. Inakáa txik ki él txi xulxú, joa li txaalqgrabimbíl ré junxiláj, tertó txik ki él. Joakán naq inakáa txik ki rú ki xkól ríb txi rú xsaakléb li mamáa. Ki akát kaatxín li xbeén xjolóm xban

¹ withdrew, **najting**. **Najtín**, to Become far, to Withdraw: from **náj**, Far.

² woodlands, **akitxebaál**. On page 203, I translated the word more literally by saying Forest places. **akitxebaál** iz for **akitxelabaál**. **akitxéa** iz Forest, Tall woods. **txéa**, a Tree: **akí**, Much, Many: az a verb, to Grow, to Grow up.—Copse, young growth, iz **ál akál**—Child ov the corn field: being the consequence ov a clearing. Bush, indiscriminaty, iz **pím**, which merely says Thick: the same notion, aparently, az in our Thicket.

³ he put into hiz charge, **ki xtenéb txi xbeén**: He charged upon him. **Tenéb**, to Lay upon az a duty: **tentó**, Necessary. See page 217, note 10.

⁴ minding, **atxoolaninkíl**: from **atxoól**, Heart, Soul, Mind.

⁵ some thing happend to him, **wán akáa ki xakúl**: Ther iz what he met with. See page 196, note 1.

⁶ let loose, **ki xkólaq txaq**: Let loose 'hither': that iz, towards where the wood pecker waz. See page 221, note 9.

⁷ lost hiz serses, **ki sátx xnaaléb**: Hiz wits became lost. See page 216, note 5.

⁸ In stead ov making off, **Inakáa txik ki él**: word for word, some thing like,—No longer did he go out. **Inakáa**, Not: **txik**, In continuation, More, Again, Longer: **ki**, Did, the sign ov aorist tense: **él**, see page 220, note 3.

⁹ head downwards: the Indian does not say Head, nor Downwards, but Head downwards iz the meaning ov **xulxú**. **Xulúb**, to Put head downwards

Before the worthy counselors withdrew¹, Shukanép gave corn seed to all ov them: so that it being scatterd over their woodlands², their animals should not be left without food.

And to the stout hearted wize old Master Puklúm, he offerd to giv whatever he should wish: and he put into hiz charge³ the over sight, and minding⁴, ov hiz animals that had come from Sakléch.

But the wood pecker, some thing happend to him⁵. When Master Puklúm let loose⁶ hiz thunder, the wood pecker lost hiz senses⁷. In stead ov making off⁸ head downwards⁹, az comanded to him beforehand, he made off in stead¹⁰ upwards. Hence he waz not able to save himself from the old mans bolt¹¹. The top

The base is xUL. In the Indian languages outside the Maya circle, an amuzing thing, very ofen, iz the catching at combinations. In the Sóke language, ov Chiapas, for instance, Mud iz something like Watery earth (**nas tsokó**). A Bat iz the Skin bird (**naka hón**). In the Maya languages, not only do you not find thozе quaint, or even childish combinations, az they may seem to us, but you ar very ofen struck by something ov an oppozit sort. The complete idea ov Head downwards, az you see, iz containd, in Kekchí, in the single syllable xUL. And if in stead ov Head downwards, you think ov saying Rump upwards, *that* complete idea iz containd in an other single syllable, xIP. So far from one word ov ours being spread out into two or three, az in some languages, you see the sense ov two or three ov our words cramd into one syllable. Az other instances, you might hav noticed the syllables meaning the various kinds ov roundness (page 222, note 3). And none ov the syllables that I speak ov can themselvs be analyzd. The Maya languages swarm with insoluble monosyllables.

¹⁰ in stead: to giv efect to the Indian repetition ov **txik**. See note 8. The **txik** is again repeated in the next sentence, and left untranslated.

¹¹ bolt, **saakléb**: Means ov striking: from **sáak**, to Strike.

xxamlél li kaáq. Joakán út naq káq xbeén xjolóm xkaná li tsentseréj tixtó lqe kután.

Toj arín na raqél reetalil éb li najter tsuúl: maλ Xukanéb, Pansúj, Λqeqwáj, maλ Puλklúm, xalan Abalás, Λkix més, Suqakím, maλ Tóλk, Txitsujáy, Txitxén, Atxina Xukanéb, xbeén Txíatséq, xkáb Txíatséq, róx Txíatséq: joλwía laj usil kawil Sakléλtx: li ki kaná txi wán xraíl xλtxoól: txi wán xjosλqíl txi xbeén Xukanéb, rotxbén li xmaa usej rabín.

Raqík

¹ lightning, **xxamlél li kaáq**: Fire ov the thunder. See page 223, note 14

² ever, **tixtó lqe kután**: the words ar some thing like saying Til time and day. See page 196, note 2. **Tixtó**, Til, Terminated. **Tíx**, to Come to an end: for instance, a road: to Terminate. Also to Grow old: and hence **tíix**, Old: see page 220, note 5.

³ According to an other version ov the story, the top ov the wood peckers head iz red, becauz Puklúm put a red napkin on the wood peckers head, when he sent the wood pecker to the clif: the red napkin being some thing vizible at a distance. Most Indians now wear straw hats, but the proper head dress ov an Indian man iz a napkin, tied in some way round the top ov the head. And a birds top not iz ofen calld its napkin.

⁴ And here, **Toj arín**: Til here. Indian haz the same idiom az Spanish.

ov hiz head waz a little burnt by the lightning¹. And so it iz that the wood pecker haz ever² remaind with the top ov hiz head red³.

And here⁴ ends the record⁵ ov the ancient hils⁶: Master Shukanép, Pansúh, Kekgwáh, Master Puklúm, Mother Abaás⁷, Thorn broom, Basket grass, Master Flint, Chitsuháy, Chichén, Little Shukanép, the first Chitsék, the second Chitsék, the third Chitsék: also the worthy stout Sakléch: who waz left with soreness ov heart: with anger against Shukanép, together with hiz il doing⁸ dauter.

End

⁵ record, **eetalíl**: the asociativ case ov **eetál**, a Sign, a Mark, some thing to go by, a Tally, a Record, a History, **Eetá**. to Mark.

⁶ ancient hils, **najter tsuúl**: literaly, Long ago hils. **Najtér**, Long ago: from **nájt**, Far, Long.

⁷ This Mother Abaás, acording to one acount, afterwards turnd into a snake. A mountain may be a snake. Some say that mount Shukanép iz a snake. They say that he waz formerly coild up, and afterwards, I forget on what ocasion, sprang out. The mountain haz a long waving outline.

⁸ il doing, **maa us**: the same word would mean Wicked. **Ús** iz Good, Well doing, Worthy: and **maa ús** iz the oppozit. An other word for Good, that haz been uzed, iz **txaabíl**: see page 43, note 9. **Txaabíl** means Good ov its kind, Good in itself. **Ús** iz Good *for* something: you might almost say Useful.



ON THE ROAD TO KOBÁN



TIBURTIUS KAÁL

SEE PAGE 185



"THE HIL WHICH IZ TO THE RIGHT IZ WHERE TIBURTIUS IZ BURIED"

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